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In spite of the proximity of Mexico to the United States, it has been extremely difficult, if not impossible, for those at a distance from the Mexican Republic to get the facts concerning the actual condition of affairs in that unhappy country. The reports of newspaper correspondents, of American visitors, of American residents, and of Mexican citizens themselves have been extremely conflicting. In view of this confusion as to the facts, The Outlook has decided to send its own representative to Mexico, and has chosen for this purpose Mr. Gregory Mason, whose staff correspondence in these pages is already familiar to our readers. He does not go as an advocate or opponent of any political policy, of any individual, or of any group of interests. We have instructed him to make as careful a study as he can of the prevailing social, industrial, and political conditions in Mexico and to report to us the facts as he finds them. His articles will not, therefore, be the work of a war correspondent, so called, but of a student of affairs.

It may perhaps be added that The Outlook, with a similar purpose, sent a staff representative to Cuba during the Spanish War, to South Africa during the Boer War, to Japan during the Russo-Japanese War, and to the Balkans during the conflict in the Balkan Peninsula; in every case, we believe, our readers obtained information and an interpretation of events which were at once interesting, intelligent, broad-minded, and original. We have every confidence that Mr. Mason's articles will in the same way contribute something of value to an understanding of the Mexican problem, and therefore to its solution.—THE EDITORS.

THE WEEK

THE DEMOCRATIC RIFT IN NEW YORK

Ordinarily the appointments to administrative positions in the State of New York by the Governor of that State, important as they may be to the welfare of the State itself, are not of especial interest to the rest of the country. But the Governor of New York has just announced a list of appointees which has attracted attention in every State of the Union.

Everybody knows of the pitiable *fiasco* of Governor Sulzer's so-called contest with Mr. Murphy, the boss or leader of Tammany Hall. Everybody knows that President Wilson and his loyal personal and political supporters are opposed to Tammany methods in politics, as exemplified by Mr. Murphy. Everybody knows where the President's sympathies were in the recent municipal campaign in this city when Mr. Mitchel, an appointee of President Wilson to the important office of Collector of the Port, was elected Mayor after a bitter fight with Mr. Murphy and the Tammany organization. Everybody knows that the National Democratic Club of this city has made a vigorous effort to rid itself of the incubus of Mr. Murphy's membership.

It is probably not so generally known that a distinguished and cultivated lawyer of high repute, Mr. William Church Osborn, was recently chosen Chairman of the State Democratic Committee in pursuance of the general campaign to elevate the leadership of the Democratic party in the State of New York.

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It was hoped that Governor Glynn would take an active part in this campaign for improved leadership. The Outlook shared in this hope, especially in view of the very able and high-minded article on "Efficiency Methods in Government" which Governor Glynn contributed to these pages last January. But his recent appointments have disappointed those who believed that he would cut loose from Tammany methods and ally himself with the new leaders of the Democratic party. Some of his appointments are individually good, but some of them are distinctly of the Tammany stripe, notoriously that of Patrick or "Packy" McCabe to be a Conservation Commissioner at $10,000 a year.

Governor Glynn defends his appointments in language which really constitutes an apology. He says that Governor Higgins and Governor Roosevelt appointed "bosses" to office, and why should he not also? Apparently he ignores the fact that to point to alleged mistakes of his predecessors does not excuse his own. The fact of the matter is that the Tammany leaders are jubilant, Chairman Osborn is very quiet, while Mayor Mitchel and Collector Malone, who represent the new leaders in the Democratic party, openly attack and condemn the appointments. The whole incident, when taken in connection with the toll exemption fight reported in the following paragraph, is illuminating as to the countercurrents and conflicting forces in the Democratic party.

THE PANAMA TOLLS REPEAL BILL

While the majority of 85 in the House of Representatives for the repeal of the exemption of Panama Canal tolls on American coastwise shipping was substantial, an analysis of the vote indicates that in the National field, as in New York, the naturally opposing elements of the Democratic party are dividing more and more positively as time goes on. Almost a fourth of the Democrats in the House voted against a party measure urged upon them by the President, whose guidance they have so implicitly followed heretofore. When it is added that the opposition to the President's wishes was headed by the Speaker of the House and aided by Mr. Underwood, the party leader in the House, the significance of the division is evident. Elsewhere in this issue of The Outlook we print side by side the portraits of four strong and able political figures—Mr. Mann, Republican leader; Mr. Underwood, Democratic leader; Mr. Murdock, Progressive leader; and Mr. Clark, Speaker of the House. That all four of these men, heading three parties, and ordinarily as far apart as the poles in political convictions, should for once unite in opposition is a striking fact. That their grounds of opposition are unlike only emphasizes the singularity of the situation.

The way in which the party lines were followed or ignored in the decisive vote is interesting and suggestive: Of the Democrats, 220 voted for and 52 against repeal; of the Republicans, 25 for and 95 against; of the Progressives, 2 for and 15 against; the total vote stood 248 for repeal and 162 against.

The bill for repealing the exemption from tolls is now before the Senate; the general prediction is that, despite the desire of the President for early action, the bill will be fully and carefully considered, and that it will finally be passed by a small majority.

Personally President Wilson achieves a notable indorsement; one newspaper commentator puts it that he has caused the House to reverse its own action and to repudiate a plank of the Democratic party, and all without giving in detail his reason for asserting that not to yield would endanger other and more delicate foreign questions.

THE DEBATE ON REPEAL

The climax of last week's debate was Mr. Champ Clark's attack on the repeal measure. The Speaker left the chair, took the floor, and spoke with great fervor before an intensely interested audience. There was some rhodomontade or rhetorical excess in the speech, but there were also some keen thrusts; and many points were cleverly put. Thus, replying to the charge that he was actuated by Presidential ambition, Mr. Clark said: "If President Wilson makes a success of his Administration, he will be renominated and reelected in 1916; but if he makes a failure, which God forbid, the nomination will not be worth having."

Mr. Clark earnestly repudiated the idea that there was a personal issue between the President and himself. He laid great and undue stress upon the abandonment of the Democrats' platform declaration about Canal tolls, declared that repeal would mean practical abandonment of the Monroe Doctrine, alleged that the beneficiaries of repeal would

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be certain railways, argued that the exemption of coastwise shipping from tolls in no wise violated treaty obligations, and averred, "I would rather see the Panama Canal blown up than controlled by the English. We most earnestly desire peace with all nations; we will buy peace from none."

Mr. Mann argued with at least equal force against the contention that the exemption violated the treaty, and recorded his conviction that "Great Britain's attempt to secure her construction of the treaty is not for its present effect. It is for the long distant future."

The Outlook believes in the repeal of the law exempting our coastwise vessels from tolls, but for different reasons than those adduced by some of the advocates of repeal. These reasons were stated last week in an editorial entitled "In a Nutshell." We believe that under the treaty the United States has the right to exempt, but if Great Britain denies that right we must either yield or agree to arbitrate the question, as we have expressly agreed to arbitrate precisely such questions. But we do not think the matter worth an international lawsuit. Therefore we would say to Great Britain (to repeat our words of last week): "We affirm our right to exempt coastwise vessels from Canal tolls, but we do not think the right of sufficient importance to us to justify an international lawsuit, and for international friendship's sake we waive that right and repeal the exemption."

THE FALL OF TORREON

After a stubborn and prolonged resistance the city of Torreon last week yielded to Villa's repeated attacks. The first positive news of its fall came in an official statement of Villa in a direct message over his own name to General Carranza. The despatch was received in Juarez late Thursday night, and was there universally accepted as authentic and conclusive, although on the same day despatches from Mexico City declared that the Federalists were still holding out, that reinforcements were reaching them, and that Federal forces from Saltillo, to the northeast of Torreon, were flanking the rebels and threatening to cut Villa's communications with Chihuahua, his northern base of operations. The Constitutionalists, on the other hand, believe that Villa will now march against Saltillo and Monterey. If he gains these strongholds, an advance upon the capital may be expected.

According to Villa's statement, the Constitutionalist army took entire possession of Torreon after eleven days of severe fighting. Villa asserted that General Velasco, the Federal commander, had barely escaped with a small escort and was still in danger of capture, that the enemy's loss in killed alone was over 1,000, and that his own loss was about 2,000 in killed, wounded, and prisoners.

Other accounts confirm the belief that the fighting at Torreon, although perhaps desultory and unscientific, was desperate and bloody. After Villa had captured the suburban town of Gomez Palacio, had been forced to retreat from the place, and had a second time effected its occupation, the Federals defended Torreon itself bit by bit, taking position in several squares and barracks and finally in the canyon at the mouth of which the city lies. In these positions they were inaccessible to artillery fire, and in each case the insurgents had to take the defenses of trenches and barbed wire by storm.

Villa's victory will enormously increase the prestige of the anti-Huerta forces in northern Mexico. Unless his new position is successfully attacked, Villa will hold central railway connections with important places both to the east and to the west, and will control a vast territory which might well make a considerable nation by itself if the project of the division of Mexico is ever entertained.

It will be noted that Villa reports to General Carranza as to his chief, and seems to recognize fully Carranza's claim to be "First Chief" or civic head of the Constitutionalist movement, even signing himself as "Your subordinate." Carranza, after long delay and a horseback ride of about five hundred miles, arrived in Juarez last week, and was there received with great acclaim and honor.

HUERTA'S ADDRESS TO THE MEXICAN CONGRESS

Meanwhile Huerta has delivered an address before the Mexican Senate on the occasion of the convening of Congress last week. It contains only brief reference to the war going on and to the relations of Mexico to the United States. As to the first, Huerta declares that "the campaign against the disturbers of public peace has begun most resolutely, as evidenced by the military events of the past month." As to the second, Huerta says nothing new and nothing acrimonious.

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The main part of his address is taken up with financial and commercial matters, and he professes the belief that the extraordinary measures taken will accomplish their end without permanently impairing the resources and credit of the country.

A particularly interesting part of Huerta's address is that in which he declares peasant ownership of land essential to the real wealth of the country, and states that he proposes to introduce into Congress measures dividing up great estates and promoting individual ownership of small tracts. The land measures proposed, he says, will include the division among the people of 145,000,000 square miles of Government land and also the reforestation of great areas of woodland.

MR. ASQUITH THE STATESMAN

Last week the British House of Commons was startled by the Premier's announcement of his withdrawal from membership in it. No such announcement had come for many a day. The first shock of surprise was soon changed, however, to one of admiration at the adroitness and far-sightedness of the man who made it.

Colonel Seely, Secretary of War, had again offered his resignation. This time it had been accepted. The Prime Minister himself announced that he would take over the duties of the War Office. As this increases the number of offices which Mr. Asquith already holds, and as it is "an office of profit," he must withdraw from Parliament and recontest his seat; that is to say, in his opinion he must. As a matter of fact, the point has never been exactly settled before. The most recent similar occasion, as we recall, was in 1873, when Mr. Gladstone as Prime Minister combined two offices, those of the First Lord of the Treasury and Chancellor of the Exchequer; but Parliament was dissolved before the matter could be brought to an issue.

Mr. Asquith's action is a statesmanlike move to tide over a difficult situation. It is a plain intimation to every one that the Government is determined to make the civil power prevail in the present military crisis. While many Opposition papers hail the incident as a desperate expedient, the London "Times," still the leader of British Conservative thought, welcomes the event as indicating some "prospect of bringing back those unhappy controversies from issues involving the army to their proper sphere of politics." The "Times" adds:

> The army has never sought entanglement in political wrangles, and most devotedly desires to be left outside of them. Now that Mr. Asquith is, next to the King, at the head of the army administration, he owes a new and special duty to the army, namely, to shield it from wanton attempts of his own lieutenants and their allies in the Labor and Nationalist camps to raise a new electioneering cry of "The Army against the People."

MR. ASQUITH THE MAN

The county of Fife in Scotland is divided into two parts, East and West. East Fife will now become a center of interest. Mr. Asquith has been its representative since 1886. At each election he has been returned by large majorities; it will be interesting to see whether, in case he is opposed, the most recent Home Rule development and the army crisis will at all change his accustomed majority.

Mr. Asquith is sixty-one years old. He is a famous Oxford man; he not only comes from Balliol, a college very distinguished in scholarship, but he may also write after his name these proud titles: "Scholar," "Fellow," "Crown University Scholar," "First Class Lit. Hum."

In 1876 Mr. Asquith became a barrister of Lincoln's Inn, London, and by 1890 had risen to be Queen's Counsel. In 1892 he was called to the Gladstone Cabinet as its Home Secretary, and in 1895 as Chancellor of the Exchequer, a position which he also held for three years. He became Prime Minister in 1908.

No one who has watched him in the House of Commons as he speaks, often, in his earnestness, leaning his elbows on the brass-bound box in front of him, and has heard his quiet, level tones, always followed by deep and silent attention throughout the House, can have failed to mark the impress of a man once supposed to be cold and self-contained—except on the golf links! Never a showy man, never emotional in manner, when he does emphasize something, as last week for instance, a sort of inward flame is evident in him which makes one glad to see him pitted against such an opponent as Mr. Balfour. No such master of rhetoric as is Mr. Balfour, Mr. Asquith shines the rather because of the condensation, clearness, and cogency of his language. His recent speeches are a capital

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example of what one might expect from a man who has made his every experience count.

BRITISH FEDERALISM

Last week, on the day following Mr. Asquith's announcement of withdrawal from membership in the House of Commons, Sir Edward Grey made a speech before the House which may be referred to in the future as a really historic pronouncement. For the first time a British Minister gave a formal and authoritative suggestion of the Federation of the United Kingdom. This follows the more informal suggestion by influential men of "devolution." This means that they propose to proceed from the idea of applying the principle of Home Rule to Ireland to its application to Scotland, to Wales, even to Lancashire. Why not, then, to Ulster?

As applied to Ulster, it means leaving to it a local option as to whether or not it will come under the provisions of the present Home Rule Bill for Ireland until such time as a plan of federal government for all the British Isles—and possibly for all the British dominions—can be effectively formulated. Sir Edward Grey's speech is the latest word of the present Liberal Cabinet on the subject of Home Rule. He defined the Government's policy, not, as it had been previously defined, as a question which must be settled now, with no provision for a review by the country, but as opening the door of hope. The utmost promised by the Ministry was that any counties of Ulster so voting might be excluded from the provisions of the bill for six years. The idea was that at the end of the six years those counties would come automatically under the Home Rule Bill if enacted into law. But Sir Edward Grey did not put it that way. Referring to the six-year period, he said that "the country must settle the question at the end of that time," and that "*if the difficulty was not solved by the introduction of a federal system*, the country would go under through the sheer inability of Parliament to transact its business."

This hint of a coming federal system for Great Britain will hardly appeal to most Irish Nationalists, who would not consent to any system permanently to dismember the island. But it does appeal to many other men, especially to Mr. Balfour, formerly Conservative Prime Minister. In the debate last week he said that he was ready to lend a hand if devolution—or, as we would say, a federal system—would solve the problem of the government of Ireland. Thus a trusted statesman on each side has now committed himself in favor of a scheme which ought to be worked out so that each region, if a unit, racially, religiously, economically, and socially, shall be bound by willing and honorable obligation as a unit politically. If the Irish Home Rule issue can have this as its result, it will be worth all that it has cost.

A QUEEN IN HER COUNTRY'S DEFENSE

The proposed visit to America of Queen Eleanore of Bulgaria, a portrait of whom appears in the picture section of this issue, is unique in its character and purpose. Her chief mission is to put before the American people a protest and refutation of the charges of atrocity and cruelty brought against Bulgaria by its enemies in the Balkan War. In common with her people, she has a warm interest in America and a keen desire that Americans should understand Bulgarian conditions and should sympathize with Bulgaria's resentment against injustice. The plan is to make her visit democratic, unostentatious, and unofficial. It has been announced that her visit would take place in June, and rumors that the idea had been abandoned are contradicted, apparently with full knowledge of the circumstances, in an article of some length recently published in the New York "Evening Post." From this we learn that Queen Eleanore's addresses will not be delivered before audiences gathered in the ordinary way by sale of tickets, but before specially invited audiences, and thus will be of the nature of semi-public receptions; it is proposed that she speak in New York, perhaps in Carnegie Hall, and in several other large cities.

Mr. Calvin B. Brown, Commissioner to Bulgaria from the Panama-Pacific Exposition, describes an interesting talk with the Queen about this proposed visit, "a project very near her heart." Mr. Brown says:

> All Bulgarians look with interest to America. Like the royal family, they are intensely interested in everything American. Aside from the desire to correct the impression of the Bulgarians that has been spread abroad by their enemies, the Queen has been actuated in her desire to make this visit by a wish for the opportunity of studying American institutions, especially hospitals and our great charitable and philanthropic enterprises, in which subjects she is

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particularly interested. . . . I told her she must be careful to make arrangements to have her dignity upheld, and that she must be prepared for rather breezy methods. But the more I said the more interested she became, and she insisted to the end that when she came she wished to come simply and in a democratic manner, and not as one sovereign visiting another in state. She wished to tell the people—and especially the women—of America what kind, industrious folk the people of Bulgaria are.

Queen Eleanore's patriotic devotion was shown during war-time in hospital and relief work, and in caring for the poor and suffering families of her peasant soldiers, so that she earned the popular title of "the Nursing Queen." Her people honor and love her. If her desire is carried out, Americans will greet her with respect, and will listen to her message with attention and sincere regard for herself and her country.

THE RUSSIAN CHOIR AGAIN

Those who have heard the choir of the Russian Cathedral of St. Nicholas in New York City have taken a journey into a new land of music. The Outlook has already given some account of this choir and of its music in the course of comment upon a concert of that choir earlier in the season. The choir, week before last, gave another concert at Æolian Hall. This time the programme consisted of Lenten music.

Most Americans are familiar with two streams of church music: one Protestant, the other Roman Catholic. One of these, the Protestant, has its chief sources in two countries, England and Germany; the other, the Roman Catholic, has its chief sources in Italy and France. Here is another stream that may enrich the church music of America. This has its rise in Russia.

Nothing like this Russian music is to be found in the church music we are familiar with. It has nothing of the stolidity of the German, the dehumanized quality of the Anglican, or the dramatic, not to say theatrical, characteristics of music distinctively Latin. Even in the modern works of the Russian Church composers there is a strain of the primitive, at times verging upon the barbaric. And the strange thing about it is that this trait appeals to every kind of listener. Perhaps that is because there is no one of us, however civilized and sophisticated, who has not preserved in himself something of the primitive man from whom we have all descended. There is something vigorous and real about this music. Perhaps it is because of its disregard of convention whenever convention would prevent it from expressing a genuine religious feeling.

America has been called the melting-pot of the races. It is not unlikely to prove to be a melting-pot for racial forms of art. If so, it is to be hoped that one of the elements in American music of the future will be supplied by the music of the Russian Orthodox Church. We wish that this remarkable choir of the Cathedral of St. Nicholas, under the leadership of its masterful and musicianly choirmaster, Ivan Gorokhoff, might be heard widely throughout the country.

HUBERT VON HERKOMER

In 1849, at Waal, Bavaria, a boy was born whose destiny was decided by his father. "This boy shall be my best friend," said the father, "and he shall be a painter." As one looks over the life just closed of Hubert von Herkomer, who shall not say that the father's care was the essential thing in the boy's training? The lad was too delicate to attend school, so his father devised a method of instruction somewhat like that followed by the father of the poet Tagore. The elder Herkomer urged his son to go daily to a stretch of wild woodland a little way off, and there to give up his thoughts to imaginative fancies, which were discussed each evening, and their application to the problems of modern existence explained.

This took place in England, where the family had settled, after vainly journeying from Germany to America to find precisely the home suited to the elder Herkomer, his wife, and their only son. The son became a member of the Royal Academy and Professor of Art at Oxford. He painted landscapes, figure pieces, portraits; among them some of permanent merit because of a daring originality, which might be traced to the wild woodland. Those who have visited the painter at Bushey, his country home, where his individual qualities were very evident, could best appreciate his work. He was quick and alert, and he put his animation on canvas. Not a great colorist, not a great stylist, his technique was adequate. Moreover, he had an intellectual grasp and always the human touch.

He was a many-sided man. Not satisfied with painting in oil, he was also a water-

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colorist, an etcher, a designer of works in black and white, an engraver, an enameler, an architect, a decorator, a musician, a composer, a theater manager, and, especially, the head of an art school at Bushey, where his personality helped all who came in contact with him.

A NOTABLE GERMAN NOVELIST

There has just passed away at Munich one of the best-known German writers, full of years and honors—Paul Heyse. He was a peculiarly German product in being a man of lyrical rather than of a dramatic genius.

As German writers of fiction do not in general excel in the long novel, neither did he, but he did excel in what the Germans call the *novelle*—a story which is a cross between a long short story and a short novel. Among the best of these are "L'Arrabiata" and "Vetter Gabriel." The first is an idyl of Italian peasant life, full of atmosphere and color; the second, more emphatically a German story.

The novelist died in his eighty-fifth year. During his long life he had written poems, dramas, novels, and stories. As a poet and dramatist his works had primarily a literary appeal. Only two of his dramas have held the German stage consistently, namely, "Colberg" and "Hans Lange." The most noted of his long novels are "The Children of the World" and "In Paradise." They were greeted with storms both of adverse and of favorable criticism. They show Heyse as an immortal youth. They are pleas for impulse rather than reason. They are pleas not only against conventions but occasionally even against morality. And yet one cannot say that Heyse's writings were pruriently suggestive. They simply indicated a man perennially young and without the weight and balance of principles and experience.

At his best, Heyse's world was one not only of sensuous beauty but also of psychological analysis. Certainly he knew how to dissect the human heart, especially the heart of a woman. And yet all of his work depends more on a certain grace and charm than it does on original genius or virility.

CONGRATULATIONS TO VANDERBILT UNIVERSITY

Since 1910 Vanderbilt University, at Nashville, Tennessee, has been under a lawsuit, brought by the Bishops of the Methodist Episcopal Church (South), to establish the right of that Church to a control of the institution. Incidentally there was also involved the right of the trustees of the University to accept a donation of $1,000,000 recently made to it by Mr. Carnegie, a gift which the Bishops insisted should be refused.

It is not necessary for our readers that we go into a history of the facts in the case or into an account of the legal principles involved in the decision. Our Tennessee readers will find a full report of the case and of the legal decision in the Nashville "Banner" of March 21. It is enough for us here briefly to summarize the conclusions reached. They are that the trustees of the University constitute the corporation; that the trustees have the sole right to elect members to the Board; that they have the legal ownership and control of the University; that the Church has no right of ownership in it; that the Bishops have no legal relation to the University and no authority over it. The only relation between the University and the Church which the Court recognizes is the right of the General Conference Committee on Education in the Church to confirm the election of trustees by the Board of Trustees. But this confirmation is not necessary in order to seat members, who take their places immediately on election as members of the Board, and remain until rejected by the Conference or its authorized agent (the Committee on Education), and vacancies created by rejection are filled not by the Conference but by the University's trustees. If the Conference should "contumaciously refuse to confirm members," the Board of Trustees could proceed independently to the election to fill vacancies.

How thoroughly this decision disposes of all claim on the part of the Methodist Church of the South to exercise any control over Vanderbilt University is indicated by the following paragraph in the "Christian Advocate" of Nashville, in a very fair-minded, dispassionate, and judicial interpretation of the decision: "The Church is left without any ground whatever on which to base the slightest desired claim represented in the litigation. Having no cause to feel ashamed of anything it has done from the beginning to the end of the case, and conscious of having fought a good fight, the Church should allow nothing to prevent a full, unqualified recognition of the fact that it has been defeated on the legal field."

The Outlook congratulates the University,

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the State of Tennessee, and even the Church on this decision. It is true that public education was born and cradled in the Church of Christ. The first public schools were the synagogue schools in Palestine. From the Jewish synagogues education was inherited by the Christian churches, and through the Middle Ages the only education furnished to the poorer classes was furnished by church schools. Long before the English Government made any attempt to provide education for the common people the attempt had been made by the Established Church by means of parish schools. And the Puritans brought to this country the free school with the free church. But one can recognize the indebtedness of the community to the church without shutting his eyes to the fact that in our time, in communities pervaded by the Christian spirit, public education is more effective when freed from ecclesiastical control.

For the same reason that we are glad to see the schools in France taken from under the control of the Roman Catholic Church, for the same reason that we desire to see the schools in England taken from under the control of the Established Church, we are glad to see such an educational institution as Vanderbilt University taken from under the control of the Methodist Church. An educational institution controlled by an ecclesiastical organization is naturally, and almost necessarily, administered partly in the interest of the Church which controls it. For the best results all educational institutions should be administered solely in the interest of the students who are attending them.

DOING AS THE ROMANS DID

A recent letter-writer in the New York "Evening Post" complained that Latin, save in the Catholic Church, no longer existed as a spoken language. That the situation is hardly as desperate as this correspondent supposed may be judged by the fact that a society has been recently organized in New York City for the purpose of encouraging the use of Latin as a living language. So a member of The Outlook staff discovered upon receiving the following invitation:

Candelarius Davisius
Viro Egregio, J. Doe,
Salutem Plurimam Dicit.

Jussu Praesidis, Heriberti Cornubii, Societatis Gentium Latinae, te, vir clarissime, ad proximum conventiculum huius sodalitatis die Aprilis 7mo, MCMXIV, in sua officina, 40 East 41st St., hora vespertina octava cum dimidio asservandum invito. Si habes amicos quibus hanc rem cordiesse putes fac accerse.

CANDELARIUS DAVISIUS
a Secretis Anglicus

More from gratification at the implied compliment to his learning than from any faith in his own ability to understand spoken Latin, the recipient accepted the invitation.

A group of some twenty-five members, over which Dr. Cornwall presided with the pervasiveness of Chesterton's "Man Who was Thursday," greeted him cordially. As long as the conversation was confined to the organization of the Society, its plans for the future, the methods of attracting members, the advisability of Society dinners and the most suitable location for these Lucullian—in the manner of speaking—banquets, the Latin proved, even to an unaccustomed ear, easy to follow. When, however, the President of the Society began a lengthy controversy with a fellow-member on Hungarian root forms and the race question on the Balkan Peninsula, there was at least one person in the room who lapsed into what may be described as a linguistic coma.

REX AVREI RIVI
AUCTORE JOHANNE RUSKIN

In connection with the organization of the Societas Gentium Latina, it is interesting to note that Ruskin's "King of the Golden River" (or, as the title reads in Latin, "Rex Avrei Rivi") has been recently translated into Latin by Dr. Arcadius Avellanus. In an excellent introduction to this translation Mr. E. Parmalee Prentice says:

To prepare for college in Latin commonly means, by a four or five years' study of rules and forms, to work through an amount of Latin text about equivalent to a hundred pages of "Harper's Monthly." . . . To many persons the whole scheme seems wrong, and the results accomplished an inadequate return for the outlay of time and labor. Those who so think believe that the remedy is easy. Latin is taught as no modern language is taught—one might almost say as no language is taught—for by the method followed the ancient languages have become mnemonic tasks and grammatical problems. The remedy would be to teach Latin as a language. By this it is not meant that anything should be subtracted from the course of instruction now given. It is, however, a disadvantage with little reading to dwell upon logical niceties and abstract statements, when familiar

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use would illuminate the whole field. . . . But it will be objected that Roman literature has no such stories as are needed for this method of instruction. This is true. Petronius and Apuleius come nearest to what would be needed, but, on account of the subject-matter, of difficulties in the text, and other objections, they are not adapted to the purpose described. What is needed for the plan proposed is a modern translation of modern stories. At this point, of course, we part company with all to whom Latin means the style of a few selected authors or nothing.

Of the merits of this translation of "The King of the Golden River" Mr. Prentice writes:

> The translation shows a wonderful intimacy with the spirit of the Latin language, and an admirable grasp of its vocabulary, its synonyms and forms of expression. No doubt had this story been published at Rome in classical times, the translator would have inclined to say with Apuleius, himself a foreign learner of the language:
>
> "Et ecce praefamur veniam, si quid
> Exotici atque forensis sermonis rudis
> Locutor offendero."

We have good reason to believe that the compliment which Mr. Prentice pays to the translator of "The King of the Golden River" is not to be classed with that of the reporter who wrote of an English statesman's speech delivered in Greek before a Canadian university, "Lord H.'s address was flawless in grammar, accent, and pronunciation." A friend remonstrated with the reporter: "Look here," he said, "how can you write such stuff when you don't know a word of Greek!" "No," admitted the reporter, "but I do know politics!"

THE ITALIAN CABINET

Signor Giolitti is a resourceful statesman. Since 1901 he has been Prime Minister of Italy most of the time. In 1906 and in 1908 he resigned, although the reasons for his resignation did not seem to be compelling. He was succeeded by Baron Sonnino, a man of more conservative tendencies. The singular thing is that the Sonnino Cabinet in each case lasted but a hundred days.

Signor Giolitti has now resigned for the third time, and again the King called upon Baron Sonnino to form a Cabinet. This time Baron Sonnino refused, presumably because he did not wish again to form a short-lived Ministry.

Signor Giolitti's resignation was due ostensibly to two causes: first, the cost of the Tripolitan War, and, second, the discussion aroused by the introduction of a measure in Parliament providing for the celebration of a civil ceremony in all cases of marriage, no matter whether followed by a religious ceremony or not, the civil ceremony to take place, as in France, before the religious ceremony. This bill was opposed by the Roman Catholic Church. While the power of the Church and clergy is subordinated to the civil government, and while there is freedom of worship to the adherents of all recognized religions, the Roman Catholic Church is, nominally, the ruling state religion of Italy. In numbers it exceeds ninety-seven per cent of the population, and while its influence is not proportionate, it has been latterly apparently increasing.

The new Prime Minister is Signor Salandra, from South Italy, a statesman of high merit, a Liberal, but with Conservative leanings. Signor Salandra's reputation rests chiefly upon his ability as a financier, as shown by his work in his previous Cabinets. Accordingly, he seems just the man at this moment to introduce the new financial measures, in order to meet the situation created by the Tripolitan War, and also to secure the other millions necessary in order to raise the peace footing of the Italian army and create new colonial troops. The enthusiasm with regard to the Tripolitan War remains, because Italians see that it has unified them at home as has nothing else. But, like every other country which has waged a war, Italy now finds herself compelled to pay the bill. And the bill is, according to some critics, larger than the fruits of the war were worth.

WHAT A PAPAL INTERDICT MEANS

Galatina and Genoa, one in the south, the other in the north, of Italy, were recently placed under interdict.

Galatina is within the archdiocese of Otranto. The Archbishop, it seems, had taken an active part in the recent elections to insure the success of an aggressively Roman Catholic candidate. But the inhabitants of the city resented the Archbishop's activity, and, when he visited Galatina, mobbed him, stoned his carriage, and shouted, "Down with the politician!" To punish them for what was deemed a "sacrilegious aggression," the Pope, so the despatch says,

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applied an interdict against the city and suburbs—that is to say, he forbade all celebrations of public worship, the ringing of church bells, and the administration of sacraments, the only exceptions allowed being private baptisms and marriages and the last sacrament to the dying. After several weeks, however, the Holy Father, moved by the repentance of the inhabitants, revoked the interdict.

The interdict against Genoa is equally interesting, though it forbade only episcopal functions. The Italian Government, influenced by some Roman Catholics, among whom were a few priests, recently refused to confirm the appointment of a new Archbishop for that archdiocese.

According to Italian law, while the Holy See has not given to the Government the right to interfere with appointments, the destination of ecclesiastical property remains subject to the Government's approval. Hence the new Archbishop has not lived in the archiepiscopal palace or entered into the exercise of his archiepiscopal functions. The Italian Government, claiming jurisdiction over the palace, will not allow him to live within its walls.

LIFE AND IMMORTALITY

AN EASTER TALK

The most startling fact in the New Testament history is the resurrection of the Master, whose death had scattered his disciples like sheep without a shepherd; it is also the most normal fact in the biography of One who not only spoke as man had never spoken before, but who had lived as man had never lived before. From such a nature as his immortality was not an inference; it was as inevitable as the streaming of life from the sun, as the movement of tides, as the unfolding of the universe from the primordial germ sown in space. Such a personal force as that which made the career of Jesus Christ the putting forth of unbroken creative power pierced the cloud of death as the summer sun pierces the morning mist. That career gained volume as it gained beauty, and at the end it swept through the dark valley as a rushing river sweeps through a dark gorge in the mountains. No mortal barrier could stand against such an immortal energy of life.

As the life of the Master is the convincing evidence of his immortality, so is the later life of his disciples the sublime confirmation of his resurrection. If by miracles we mean what the New Testament means—works of wonder to the senses, of revelation to the mind, of normal use of power to the spirit—the transformation of the disciples after the first Easter morning is the most impressive and significant of all the wonderful works of Jesus Christ. They had derived their spiritual life from him; when they were with him they were strong in faith, when they were apart from him they were enfeebled by doubt; they loved him, but they entirely misunderstood when he spoke of the things that lay nearest his heart; they were weak in faith, dull in comprehension, cowardly, and despairing. In confirmation of their worst fears, their most paralyzing doubts, he died an ignominious death. The darkness of that death fell like a pall over them.

Then, suddenly, they understood what his coming into the world meant; they ceased to be mere followers deriving their vitality from a present Lord, and became leaders and fountains of life themselves; their cowardice changed to heroism, and their halting faith became radiant trust in the agonies of martyrdom. The feeble company became a conquering host. The resurrection liberated a volume of life which has fertilized the world, and became the overwhelming evidence that the Christ who brought life and immortality to light, in his own person, triumphed over death.

And the evidence of that triumph steadily gathers force as life increases in volume and value in the world. The thought of the mediæval world centered on death, and its symbols were set up on every side; the thought of the modern world centers on life. Society is becoming a vast organization for salvage: the blind are saved from idleness; the defective are taught to be efficient; lepers are no longer cast out to die, for science has gone to their rescue and men and women stand ready to live with them and die for them; the insane no longer wander among the tombs, but are helped to recover their reason; punishment ceases to be vengeance and becomes curative; waste lands are redeemed and deserts are turned into fertile fields. Society is fighting waste and death at every point.

The unrest which stirs the world is the effort to broaden that field of activity which registers the rise of the tide of life. Men and women everywhere are eager for education, for larger opportunity, for the chance to live more freely. Such a movement has its moments of intoxication; it is often crude

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and sometimes destructive in its haste and ignorance; but it is a mighty stirring of life, and it predicts a glorious fertility of creative power in the future—power in religion, in art, in education, in justice, in co-operation, in brotherhood.

As life widens and deepens and gathers volume it witnesses with increasing majesty of authority to the sublime fulfillment of its promises and potency in immortality. The liberation of life in the disciples which followed the first Easter was the effect of a historical event, and became the most impressive confirmation of that event; the mighty volume of life which streams through the world to-day makes immortality not only credible but inevitable. The mighty river of life does not fall into a bottomless gulf; it sweeps on into wider courses through a fairer country.

REPEAL AND PATRIOTISM

To the minds of most Americans who live within the borders of the United States foreign affairs are, in fact, foreign. The German has reason to be interested in foreign affairs because France is next door, and the Frenchman can scarcely think of France without thinking of Germany too; but the American is living in the New World, far away from any possible hostile power, and he is hardly more aware of the nations of the Old World than he is of the stars, and thinks of diplomacy as a matter of scarcely more practical moment than the science of astronomy.

It is quite otherwise with the American who lives in a foreign land. He is constantly made aware of the importance of international matters. With him patriotism is something more than the observance of holidays and the fairly conscientious performance of civic duties. It brings him upstanding when his country's character is shown to be in high repute, and it covers him with humiliation when he is made to feel that his country is vacillating and weak.

This is particularly true of the American resident in the Orient. To the ordinary dweller in New Jersey or Oklahoma the American occupation of the Philippines, for instance, may perhaps mean a bit of quixotism that happened long ago—as long ago as fifteen or sixteen years; or perhaps a bit of American luck, good or ill; or perhaps a troublesome but unimportant problem that keeps some of the army busy and affords a chance for certain enterprising business men and creates some political offices; or perhaps a subject for debate in Congress; but little more. To the American resident in Asia, however, the occupation of the Philippines by the United States is a stimulus to patriotism, for he sees its effect all about him. Let us cite a letter which has come to The Outlook as an indication of this. The writer of this, Mr. Horace T. Tompkins, is a tea merchant whose headquarters are in Formosa, and who is chairman of the North Formosa Foreign Board of Trade. He writes:

"The Far East is a peril to civilization; not because of any racial inferiority, but because in its present primitive, barbaric condition its uncounted millions are liable to fall under the dominion of reckless Powers and become a vast army preying upon civilization. A few years since this peril was even greater than it is now. The East has been awakened, which is to say, is advancing in civilization, and the peril is lessening as the East thus advances. There will come a time when the East will be civilized—it will then be no longer a peril.

"To a very high degree United States influences have awakened the East. In the south of Asia the United States Government of the Philippines, established within the zone of ancient despotism, has been the greatest factor, as an example government, in the awakening of the East, and in thus overthrowing or undermining the old despotic governments which for centuries have been a peril to the world; while in the north the Christian propaganda of United States missionaries has been the inspiration which has achieved this matchless service to civilization. This colossal uplift of five hundred millions of human beings, with its attendant destruction of despotism, is the greatest peace movement in the history of civilization. It has not been without international friction, sometimes of a complicated or even dangerous nature. It cannot progress, as it inevitably must, in the future without some irritation; occasionally there will be need of diplomatic intervention. The need calls for an unusually effective Foreign Service."

Patriotic pride in the democratic influence of the United States in the despot-ridden Orient, as it is shown by the writer of this letter, is something very different from jingoism. It is the gratification that comes, not

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from domination, but from efficient service, from seeing the things one believes in proved right. It is no wonder that such a man is jealous for the prestige and honor of his country. If his country loses prestige or honor among the nations, the democracy in which he believes is discredited and its progress is hindered. To such a man anything that indicates that the foreign policy of the United States is the policy of retreat is calamitous. It means injury to his country and to what his country stands for.

To the writer of this letter, who has been viewing his own country from the outside, the present foreign policy of the United States seems clearly to be a policy of retreat. The present Administration's Philippine policy, for instance, means the abandonment of American influence in the progress of Oriental civilization; it is a confession that the United States is unwilling to assume the burden of obligations that circumstances have placed upon it; it is interpreted in the East as a policy of timidity; it gives encouragement to the autocratic and aristocratic factions in every Eastern land; and it tends to associate in the mind of the Oriental the idea of popular self-government with the idea of weakness and vacillation.

If the Philippine policy were the only indication of this retreat, the situation might not be so serious; but to this American observer in Asia it is only one of several such indications. In the attitude of the United States towards Japan, towards Mexico, and towards Great Britain this observer, from his post in Formosa, sees only one policy that can be called coherent—a policy of consistent retreat—and in such a policy he sees, not promise of peace, but of discord, if not of war. He cites the Canal toll question: "A foreign power," by which he means Great Britain, "has called us a harsh name. Before this, an exquisite Administration, unable apparently to endure being called names, melts appealingly into sentiment, and the State Department encourages the precedent that henceforth any nation may similarly attempt to influence the Congress of the United States."

Thus the toll question has ceased to be merely the toll question, but has become, he declares, the question of whether we shall let a foreign nation try to influence legislation in this country by imputing base motives to us. He believes that "the Senate has now become the champion of a higher question than the toll clause." Whether the exemption of coastwise vessels should be repealed or not ought, in his judgment, to be determined only after that other and higher question is settled.

We call attention to the points that Mr. Tompkins makes, because we believe that they ought to be considered before the repeal of the toll exemption clause is enacted. As the readers of The Outlook know, we advocate the repeal of that clause because we do not believe that whatever economic advantage it might give is sufficient to compensate this country for adding a new complexity to our international questions; but we have made it equally plain, we hope, to our readers, that in repealing that exemption clause the Congress of the United States ought to make it clear by specific words that this country is not adopting a policy of retreat; that it is not acknowledging any act of dishonor; that it is not confessing that it was wrong in claiming the right to grant such exemption; and that it reserves to itself the right to maintain hereafter through diplomacy or before an arbitral tribunal, or in any other honorable way, its own interpretation of the meaning of the treaty now in dispute.

THE CASE OF FATHER WIRTH

The case of Albert Steinhauser, administrator of Augustin Wirth, vs. the Order of St. Benedict, of New Jersey, now before the Supreme Court of the United States, raises a question of general public interest. The Rev. Augustin Wirth was for many years a member of the Order of St. Benedict. This Order possesses a corporate existence given to it by the State of New Jersey, subject to certain clearly defined limitations, among which is that its by-laws shall not be repugnant to, nor inconsistent with, the Constitution of the United States or of the State of New Jersey. The rule of St. Benedict involved a vow of poverty which, translated into English, reads as follows:

> The vice of personal ownership must above all things be cut off in the monastery by the very root, so that no one may presume to give or receive anything without the command of the Abbot; nor to have anything whatever of his own, neither a book, nor a writing-tablet, nor a pen, nor anything else whatsoever; since monks are allowed to have neither their bodies nor their will in their own power. Everything that is necessary, however, they must look for from

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the father of the monastery; and let it not be allowed for any one to have anything which the Abbot did not give or permit him to have. And let no one call or take to himself anything as his own. But if any one should be found to indulge this most baneful vice, and, having been admonished once and again, doth not amend, let him be subjected to punishment.

Father Wirth was, during his lifetime, a writer and translator of church books, copyrighted in his own name, and evidence on the trial showed that he contracted and dealt with such copyrights during his lifetime as though they were his own. There were certain disputed questions of fact in the case, and also certain questions of law of no interest to the general reader. The only question of public interest may be thus stated: Is an agreement by a member of a society or corporation by which the member transfers to such society or corporation not only all the property which he then possesses, but all the property of which he may afterwards become possessed, an agreement which the courts will sustain? The Circuit Court of the United States sustained the legality of this contract. The plaintiff appealed on several grounds, among others on the ground that such a contract is both inconsistent with and repugnant to American institutions and is void as against public policy.

The case involves not only the question whether a monasteric vow of poverty will be regarded by the courts of this country as a legal contract enforceable by them. It has a much broader significance. Thus the plaintiff cited cases to show that the courts will not sustain a contract signed by an inmate of an old men's home, by which he agrees that all property which he may in the future possess shall belong to the old men's home; and that an agreement by which a member of a firm agrees that all inventions thereafter made by him shall belong to the firm is not legally enforceable. "Such attempts," said the Court in the case cited, "to bind all future products of a man's brain are not regarded favorably by the courts."

The Circuit Court of Appeals reversed the decision of the single judge, and the case is now pending before the Supreme Court of the United States. Whether it will be decided upon the broad ground of public policy, or upon some of the other less interesting and less important questions involved, we have no means of judging. Nor do we mean to anticipate or forecast the decision of the Supreme Court of the United States when we say that, in the words of the Declaration of Independence, the right to life, liberty, and the pursuit of happiness is an inalienable right. To allow a man to alienate these rights for a consideration paid to him, and to enforce that alienation if he afterwards becomes dissatisfied with it, is to set aside this fundamental principle of the American Republic, and logically would lead on to the conclusion that a man may, by contract, practically enslave himself by putting himself, his industry, and his earnings wholly under the control of a master for life. The Republic ought not to recognize any such power in the individual, and the law ought not to enforce any such contract if the individual makes it.

LETTERS TO UNKNOWN FRIENDS

Two correspondents ask me substantially the same question. The first asks:

> Will you not kindly explain the passage of Scripture which seems to command Joshua to kill all the women and children of Jericho, the passage which seems to direct Joshua to burn Achan and all his family for lying and stealing, and the one which seems to indicate that God struck Ananias and Sapphira dead for lying to the Church?

On the assumption that the Bible is an infallible book about God and his laws, in which there are no errors and in the reading of which no allowance is to be made for misunderstanding of the divine nature on the part of the writers, I can see no answer to your questions. The evolutionist has a very different conception of the Bible. He believes that there has been an increasing capacity to receive religious truth, and therefore an increasing understanding of it. He regards both inspiration and revelation as gradual processes, and holds that the understanding of God and his will in the earlier stages of spiritual development is necessarily inferior to that which characterizes man's later development. He thus regards the Bible not as a book *about* religion, but as a book *of* religion—that is, as an interpretation of the religious experiences of men who sought to understand and to interpret to others the will of God in the events of their times. Thus he says with Dr. John Watson: "When the massacre of the Canaanites and certain proceedings of David are flung into the faces

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of Christians, it is no longer necessary to fall back on evasion or special pleading. It can be frankly admitted that, from our standpoint in this year of grace, such deeds were atrocious, and that they could never be according to the mind of God, but that they must be judged by the date, and considered the defects of elementary moral processes." Or, to quote another author, the evolutionist says with Professor Harris, of Yale Divinity School: "If God reveals himself, it must be through the medium of the finite and to finite beings. The revelation must be commensurate with the medium through which it is made and with the development of the minds to whom it is made. Hence both the revelation itself and man's apprehension of the God revealed must be progressive, and at any point of time incomplete. Hence, while it is the true God who reveals himself, man's apprehension of God at different stages of his own development may be not only incomplete, but marred by gross misconception."

The second correspondent puts substantially the same question, though in a different form:

There are certain teachings of the orthodox Church, and apparently of the Bible, which I cannot accept, because I cannot reconcile them with high ideals of truth and justice. I cannot believe them, because I have too high an opinion of the Deity to believe that he was the author of them. How can I believe in science and the Biblical account of creation; in foreordination of everything in life and in free moral agency; in the divine command for the indiscriminate slaughter of the Canaanites, in "An eye for an eye, and a tooth for a tooth," and in future punishment not for the purpose of reform but for the gratification of revenge, and at the same time in Christ's teaching of the divine mercy?

I wish that all orthodox ministers would ponder these questions and see in them an interpretation of the spiritual unrest of our time. There are, no doubt, some unbelievers who reject the Bible and the teachings of the Church because the standards of life contained in the Bible and in those teachings are too high for them. And they prefer to reject the standard rather than to conform their life to it. But there are also a great many unbelievers who reject the Bible, and the teachings of the Church interpreting the Bible, because those teachings and the Bible so interpreted present a standard too low for their acceptance. It is not merely that the teachings seem to them irrational, they seem to them immoral. They reject those teachings by Protestant clergymen for the same reason that Martin Luther rejected the doctrine of indulgences as taught by the orthodox Church of his time. One sentence from my correspondent's letter expresses a common disbelief and real distress of mind: "I am a praying man and I believe in a supreme intelligence and in immortality, but if the dogmas of the orthodox Church are true, then I am lost, for there are many things contained in the Bible, the belief in which they claim is necessary to salvation, that I cannot believe." My answer to my correspondent, and those troubled by like doubts, is briefly this: To the Christian believer the life and teachings of Jesus Christ furnish the only standard external to his own conscience which he recognizes. Anything in the teachings of the Church, or of the Apostles, or of the Old Testament, which is inconsistent with the life, character, and teachings of Jesus Christ he is justified in rejecting. No authority in the Church and no authority in the Book is to be accepted if it contradicts the spirit of Jesus Christ. No man need trouble himself about his disbelief of teachings which are inconsistent with Christ's spirit. He is simply to disbelieve them and be at peace. "Learn of me," says Christ, "and ye shall find rest unto your souls."

Is retribution itself remedial? Is its primary purpose reformation or not? Would punishment be right whether the sinner is benefited by it or not?

All just punishment has for its purpose two results: the protection of society and the reformation of the wrong-doer. These two purposes are not inconsistent. Experience has proved that the punishment which is most effective to reform the wrong-doer is also the most effective to protect society. It must, however, be remembered that the object of punishment is not merely to reform the individual, but also to reform the class to which he belongs. We are so knitted together in society that in treating the individual we can no more disregard the social organism than the doctor in treating the stomach can disregard the head. Experience has also proved that the much-vaunted "deterrent power of fear" is not effectual to reform the criminal, or to deter others from imitating his crime, or to protect society. There is a great deal more power both to reform and to protect in the ministry of hope

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and sympathy, than in threats and terrors. It is too much to say that all punishment is unjust unless the sinner is benefited, but it is not too much to say that all punishment is unjust unless the effect upon the sinner is considered, and the purpose to benefit him, if possible, is included in the purpose of the law that fixes and of the officer who administers the punishment.

Do you consider the following sentence, clipped from a recent religious weekly, a just and true definition of true Christianity: "The most clear and distinctive, scientific, simple, and most comprehensive definition [of Christianity] is to say that a Christian is one who worships Jesus Christ as God."

No. Five words are used in the New Testament to designate Christians. They are called disciples, believers, brethren, followers, and saints. If we couple these five words together, we shall get a comprehensive conception of what the New Testament writers meant by a Christian. He was one who was a disciple or pupil of Christ, to whom he went to learn the truths of life, individual and social; a believer in Christ, whom he accepted as his Master and teacher; a follower of Christ, belonging to his band of workers and attempting to do Christ's work in Christ's way; a brother working in fellowship with other disciples, believers, and followers; and a saint, by which is meant, not one without sin, but one who has consecrated himself wholly and unreservedly to the service upon which he has entered and to his new Master and leader.

Is heaven a place or a state of the soul?

We do not know. It is certainly a condition of the soul. A man tortured by remorse would not be in heaven merely because he was in a city equipped with golden streets and pearly gates. What relation disembodied spirits, or spirits with bodies whose nature is entirely different from those we now possess, have to space no one can know, and it is not profitable to guess.

Is not prayer more a matter of sentiment rather than the efficacy of prayer? We meet in church, or anywhere, and during prayer bow our heads, thereby acknowledging the supremacy of God, and a belief in Christ as being the one spotless character whose life we may well exemplify. We meet in prayer, and prayer arouses in us the better self, the divine spark that exists in every person's character. Thereby is aroused in us the brotherhood of man, a spirit of co-operation, thus receiving whatever assistance we may obtain, or giving whatever assistance we are able to render. This to me is the instrumentality of prayer rather than God answering prayer. We ourselves answer prayer by helping one another.

I can express to you my faith in a paragraph. I doubt whether in several pages I could give what would seem to you an adequate ground for that faith. I believe that God is a personal being with whom I can talk, as I can talk with my friend, or as I could have talked with Jesus of Nazareth if I had lived in Palestine in the beginning of the first century. I believe I speak to him. I believe he speaks to me. It will be almost as easy to convince me that I could not hold converse with my friend, or my wife, or my children, as to convince me that I cannot hold converse with One whom I cannot see, whose voice I cannot hear, but who is for that very reason nearer to me than if I could see him, and to whom I can speak the experiences which are unspeakable to others, because they cannot be put into words. The Christian's faith in prayer is like his Master's faith: "I thank thee that thou heardest me: and I knew that thou hearest me always." What you call a better self I believe is God. This was the faith of the Psalmist: "The Lord will hear when I call unto him. . . . Commune with your own heart upon your bed, and be still." LYMAN ABBOTT.

THE PASSING OF THE INDECENT

Clear-sighted observers are beginning to take heart because they see the indications of the subsidence of the tide of indecency which has rolled over the country during recent years and left its traces in fiction, on the stage, in dress, in dancing, and in other less obvious ways. In the period of general readjustment through which society is passing there must be much loose and unconsidered talk about very delicate and vital subjects. A number of women who do not understand, as good women often fail to understand, what they are talking about, are justifying from various points of view what they call freedom in love, which is only another name for "free love." The fundamental trouble with this kind of talk is that it has nothing whatever to do with love. What men and women really mean when they allow themselves to practice this so-called freedom is something which

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real lovers of all ages and both sexes regard as profanation. Not only that; it is also the highway to tragedy, as every daily newspaper shows. It ends in bitter disillusion, in cynical disbelief in all law, in sordid misery. It is one of the oldest tragedies in the world; it is one of the most common; and it is one of the most ignoble. Good women who have not the faintest idea of what the practical application of their theories means preach the doctrine of freedom in love, and do not know that they are advocating license in passion. This phase will pass, as it has passed a thousand times before.

There have been, however, much more definite and, in a sense, more dangerous expressions of widespread relaxation of moral standards. There have been plays on the stage which no decent woman ought to have allowed herself to see or to hear; there have been forms of dancing in which no woman with any knowledge of life or any standards of what is decent and proper ought to have indulged. There have been stories in the hands of decent women which properly belong to houses of ill fame; and there are magazines which have sold their birthright of integrity and responsibility for a mess of pottage. All this has been temporary; for the moral sense is a kind of sanity, and sooner or later sanity asserts itself. The American people are not long attracted by indecency. Their ancestral education has been against it. They are not at home with it. They cannot take it lightly, as older races with a different background take it. They cannot confine it to one part of their lives; if they accept it at all, it corrupts the whole life.

The number of wholesome, entertaining, and thoroughly human plays in New York this winter has been surprising; and equally surprising to the prophets of evil has been the popularity of these plays. They have filled the theaters week after week with audiences who could enjoy the play, look one another in the face without blushing and go home without a sense of having been dragged through the mud. The objectionable kinds of dancing are going out of fashion, and the newer dances in which so many people are interested, and which form a natural and wholesome diversion, are now being danced, not only without impropriety of any kind, but with dignity and grace. A good many women are wearing indecent dresses under the impression that they are following the modes adopted by French ladies. As a matter of fact, they are following modes borrowed from the French women of another class who are to be seen in great numbers in the streets of Paris. These dresses have the same relation to the dress of French women of refinement which the kimonos of the geishas have to the kimonos worn by Japanese ladies, with this difference, that the gay kimonos, while they are striking in color and design, are always perfectly decent in form.

The vicious plays are not thriving; the vicious dances are retreating under the fire of public condemnation; good women who lost their heads for a little time are regaining their senses; as for young girls, their responsibility in the matter has been very slight. They ought to have been protected by their mothers.

There are evidences, too, that indecent books are no longer creating a sensation, and that prurient magazines are not as profitable as they were a few months ago. The stories of relaxed morality are conspicuous chiefly for their very crude art. They have relied on a rather flagrant form of indecency; they have lacked the skill and the interest which a few real artists have been able to give to the treatment of delicate subjects.

The vicious play has been halted in its career by lack of popular support. The indecent magazine can be converted in the same way. The mercenary editor can be reached through the publisher. A magazine which prints indecency as a matter of profit will return to the paths of decency when the profit ceases. In all these demoralizing adventures into the lower world the public has a large responsibility. It can cease to go to the theater, it can refuse to buy the book, and it can decline to read the magazine. The magazine which has sold itself to the goddess of lubricity can be reformed by the shrinkage of its circulation and by the falling off of its advertising receipts. The advertiser who looks simply for the biggest circulation, without reference to the way in which that circulation is obtained, becomes a partner in the indecency of the publication he patronizes. He is doing precisely what he would do if he placed his advertisements on the walls of houses of ill fame. He may not realize this, but if he will take the trouble to think it out he will find himself in the position of a patron of vice. His responsibility is greater than that of readers of the offensive magazines; he is a partner in an immoral business.

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FRÉDÉRIC MISTRAL

SOME ACCOUNT OF THE PROVENÇAL POET AND HIS WORK

FRÉDÉRIC MISTRAL, one of the most picturesque and charming figures in contemporary literature, is dead. He was a Frenchman, or rather a Provençal —that is to say, he was born, lived, wrote, and died in that part of southern France which is known as Provence. The original language, at least in the Middle Ages, of this part of France was what is known as the *langue d'oc*, or Provençal. It is akin to French, but so unlike it that the tales, poems, and colloquial literature of Provence must be translated into French for the educated Frenchman.

Mistral was born in 1830, and as a very young man became associated with a group of young Frenchmen, who were his neighbors and friends, in studying, preserving, and reviving the Provençal language and literature. Five years ago, in its issue of October 24, 1908, a contributor to The Outlook, Dr. A. R. Ledoux, gave an account of a personal visit which he had just paid to Mistral, a translation of an incident in his autobiography, and a list of his principal works. Of these the most distinguished as a literary effort is his epic poem "Mireille," which was crowned by the French Academy. Mistral wrote it first in Provençal, in which its title is "Mirèio." For the general reader we think his most delightful work is his autobiography, entitled in French "Mémoires et Récits." This also was originally written in Provençal, and was "translated" by Mistral into French. As a matter of fact, Mistral wrote French with the skill and art of a literary master, but it was one of the expressions of his enthusiasm for Provençal to maintain the pleasant fiction that he wrote in the old language of Provence, and merely "translated" when he put his creations into their French form.

Mistral's greatest work, like that of the members of the Gaelic Society of Great Britain, was not to perform the impossible task of resurrecting and putting the breath of life into a dead language, but the discovery and the dissemination of a living literature. The folk tales and legends of Provence are in spirit immortal. Frédéric Mistral and Alphonse Daudet in their stories of the Tarasconnais—Daudet in his "Lettres de mon Moulin" and Mistral in his "Mémoires"—have given them physical immortality. Mistral's story of how Jarjaye got into paradise and how St. Peter, St. Yves, St. Luke, and a cloud of cherubs conspired to get him out, since he manifestly did not belong there, is one of the most delightful folk tales that we know. The legend of the Divine Horse-shoer of Limousin, which Mistral relates, shows how the devout Catholic of Provence successfully combines comedy and reverence.

The society which Mistral and his colleagues established for the revival of Provençal letters is called the Félibrige, and its members are known as Félibres. A correspondent of The Outlook sends us the following delightful account of the last great festival of this society. Would that it were possible for the Anglo-Saxon to introduce some of its human gayety and picturesqueness into his rather grim studies of comparative literature!

The spring of 1913 will long be remembered in the annals of Provence. For it was in May of that year, at the Festival of Sainte-Estelle, at Aix-en-Provence, that Frédéric Mistral made his last great appearance in the Félibrige. The society of Provençal poets fêtes the spring every year, but it is only once in seven years that it publicly celebrates its boasted descent from the Troubadours. Seven is a mystic number for the Félibrige; it was a group of seven young poets who—now just fifty years ago—met at Fontségugne to pledge themselves to the Provençal renaissance.

Mistral, the greatest of the original group, had long been its sole surviving member, and Aix-en-Provence was made the seat of the 1913 festival because it was near enough to his village of Maillane for him to spend a day there without too great fatigue. Extraordinarily active and vigorous for a man of eighty-three, he had nevertheless reached his *Olivades*—his last published volume of verse (1910) takes its title from the last harvest of the Provençal year; and in the winter of 1913 he had had his first serious illness.

Aix is the university town of Provence, a place of old aristocratic and learned traditions —which date from the time of good King René, and earlier still—and there Mistral himself had studied law as a young man. By a happy chance, the Laureate of the year, M. Bruno Durand, whose charming book of

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verses ("Lis Alenado dou Garagaï") had taken the first prize, was a native of Aix, just finishing his own law course at the University. With his friend M. Marcel Provence and two other fellow-students, he had founded a little review of Provençal propaganda called, after one of the fountains of Aix, "The Four Dolphins;" and much of Sainte-Estelle's brilliancy in 1913 was due to the ardent enthusiasm of these four youths of twenty-one and that of their comrades of the University. To them Mistral was more than the greatest living poet; he was, in an almost sacred sense, a prophet and king, with an inspired patriotic message to deliver.

Aix is usually the sleepiest corner of old Provence, but her quiet streets were a gay and animated scene when the Félibres and their friends were in possession. The poets had come not only from every corner of Provence proper, but from Limousin, from Auvergne, and other parts of southern France whose local dialects are closely allied to the Provençal—they came even from Catalonia, over the border of the Pyrenees. Aix greeted them warmly; old Provençal music was in the air; garlands decorated the fine old houses; and the least excuse was enough to start a farandole.

Every good Félibre is a supporter of his inherited and traditional church, and Sunday, the first real day of the fêtes, began with a solemn mass in the Cathedral with Canticles and an impassioned sermon in Provençal. In the afternoon thousands of people—a very democratic and good-tempered crowd—filled every inch of space in a large garden whose Roman thermæ bear witness to the remote origins of Aix, enjoying a series of Provençal folk-dances and getting their first sight of the lovely new queen, Mlle. Marguerite Priolo, who was distinguished by the angel-winged coif and quaint dress of her native Limousin. About her were grouped the prettiest daughters of Aix, wearing the noble high-set coifs, the kerchiefs with their stiff inner folds of muslin, the long silver earrings and crosses of Provence. Many women of all classes wore this costume all through the fêtes.

Cannonades and music greeted Mistral's arrival on Monday morning, and he looked indeed a splendid and heroic figure as he drove through the streets, with a body-guard of civic authorities, students, and officers of the Félibrige walking behind and crowds shouting themselves hoarse from the sidewalks. The spontaneous sincerity of popular feeling made Mistral's years vanish away, and his head in its broad-brimmed hat had all the fire and force that distinguish his early pictures. "A Southern colonel," Americans might have said; and his dashing military quality was to the fore at the Town Hall in a speech that recalled Provence's former political independence. The Félibrige avoids political action, but, as it has grown from a small literary body to a large general group, the importance of its "regionalistic," "decentralizing" theories has grown. The students expressed common feeling when, unharnessing Mistral's horses, they dragged him in triumph to the Law School.

The address of the student leader and Mistral's reply were very moving. To him these young men were a symbol, a hope; they were the runners who would receive his flickering torch and carry it flaming into the future. The banquet that ended the morning reinforced his appeal to youth and brought out the nobility and force of the idea that underlies the garlands and the shouts and the merrymaking. When the Félibres sat down together at large tables in the Roman garden, they seemed a band of covenanters.

Here the public was excluded and the feast was mere preliminary to the passing of the loving-cup, the "Coupo Santo," and to the Provençal speeches and songs and toasts that accompany the ceremony. Mistral's splendid "Song of the Cup," which symbolizes the common union and faith of the Félibrige, was sung by the whole company with the solemn force of a hymn.

Then the poet himself arose and in a voice that often trembled sang his "Song of Our Ancestors," while the audience wept; it almost seemed that he was giving them his last message.

The day ended with the pretty ceremonies of the "Court of Love." The crowd streamed into the garden again; charming Queen Magali de Baroncelli yielded her place very graciously to Queen Marguerite, who crowned her young consort, the Poet Laureate. Songs were sung and all the list of literary prizes were awarded to the men who had sent in their works to be judged. Mistral, sitting like a glorious patriarch in the midst of a flowery band of Queens and ex-Queens, embraced each prize-winner as he came on the platform. Was he repeating to himself the insistent refrain of his poem "The Countess:" "Ah, if they knew how to listen to me—Ah, if they wished to follow me!"

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THE REVEREND DR. LILY

AN EASTER SERMON FOR CHILDREN

BY THE REV. HENRY S. COFFIN

Colossians, second and third chapters: "If ye died with Christ, if then ye were raised together with Christ, put ye away all these, and put on love."

ON Easter Sunday morning a new preacher was standing in the pulpit, and when the time for the sermon came he gave out his text, and commenced something like this: "My dear friends, I hope you'll forgive me if I begin by telling you a little about my own history. If any of you had looked at me a few months ago, you would never suppose that you saw the same person standing before you this morning. I looked then as though I were the potato's second cousin, or the onion's own cousin. I was an ugly grayish-brownish bulb, and I was lying in a pile of bulbs in a corner of a dark cellar. I didn't think anybody in the world cared for me and I didn't care for anybody. Nobody appeared to think me worth looking at, and never in my wildest dreams did I imagine that a big congregation of people would like to see me up in front of them, and would say to each other, 'How beautiful!'

"One day a man came down into the cellar and picked me up. I was terribly scared, for I hadn't an idea what he wanted to do with me. He took a pot with some damp earth in it, and then he dug a hole in the pot with his trowel, and put me in it; and before I had time to know where I was he covered me all over with dirt. Oh, how dark and lonely it was in there—much darker even than in the cellar, and without even bulbs to keep me company! The man took the pot with me in it, and set it in a very sunny spot under a big glass roof. Of course I couldn't see either the sun or the roof then; all I knew was that the dirt around me grew a little warmer. Every once in a while he came along with a big green can with a long neck and a sprinkler at the end of it, and poured water on me. I could feel the drops come trickling down through the dirt.

"By and by I felt the most terrible pains; I thought I was going to pieces. And I was. Something inside me I had never known before was waking up and growing and pushing out. The old bulb that had been my body did fall to pieces, and out from its top I came—a small tip of a thing that was a pinkish-white color at first. I pushed my way up through the dirt and changed into a spear of green. I was above the top of the pot now, and could look around and see where I was. I was in a beautiful big place with the sun streaming down on me and a whole lot of other small green things just like me in all the pots around mine. The man I had been afraid of I found the kindest person I had ever met; he took such good care of me, and did everything he possibly could to make me and all my little brothers and sisters just as lovely as could be. So, with the kindness he showed me in seeing that I got all the sunlight and warmth and water I needed, I grew taller and taller, and at last a queer cucumber-shaped head formed at the top of all, and in a few days it opened up, and I became this lovely white lily you are so delighted to look at this morning, and I myself think that my Easter clothes are beautiful.

"Now, my friends," Dr. Lily went on, "my sermon has two points: First, just what happened to me has happened to some people you are very fond of. A great Gardener came along and took them away, and the last you saw of them was in the graveyard where they were buried. Well, the Gardener, of whom you perhaps were afraid, and at whom you may have felt angry when he took away some one you dearly loved, is the kindest Being in the world. Their bodies, like my bulb, have turned to dust, but that was not the end the Gardener planned for them. They are looking about them in a place as much more beautiful than our earth as this place I find myself in to-day is lovelier than the dark cellar I can remember. Some day He will place your body in a grave; don't be in the least afraid; the good Gardener will take care that you grow up and blossom in the glorious life of heaven.

"And the other lesson I want to draw from my story is this: Do you know that, if you could see yourselves, you would see persons just as hideous as I was as a grayish-brownish bulb? You do not make the place in which you are more lovely. Now remember that I was once far from beautiful. Let the good Gardener take yourself and bury it where nobody, not even you, can see it. Of course you'll not talk any more about

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'I,' 'Me,' and 'My.' Self has been put under ground. Then you look about and see your brothers and sisters around you, and you think of them and of the good Gardener caring for them and for you, and you try to please him and see how beautiful you become.

"And now," Dr. Lily ended, "you'll think me a very poor preacher because I have forgotten all about my text; but I haven't. You have been singing to-day of One who went into a dark grave and came out on the third morning. The Apostle Paul tells us to die and rise with Christ, and I've been explaining to you how to do it. Put your self in God's hands and let him bury it out of sight. Instead of speaking about what you would like to do, speak of what he would like to have you do. And then the Apostle talks of putting away our old clothes and putting on new ones—that is just what I did. Put away your selfishness, as you do your worn-out and outgrown clothes, and put on love. But you say that you do not like people who 'put on' love; you like them to be really loving. Well, you just 'put on' love often enough, and try hard to keep it on, and it will become a habit you cannot put off, and you will be naturally lovely, and that is to wear Easter clothes all the year round."

IN THE ARGENTINE

THE RANCH COUNTRY; A TRADING CITY; SUB-TROPICAL ARGENTINE

BY THEODORE ROOSEVELT

IN THE SERIES ON SOUTH AMERICA

AFTER leaving Buenos Aires we went for a short trip to the north through the Argentine country. The first day's journey northward on the left bank of the Plata and the Paraná was through a rich, fertile country, not unlike eastern Kansas, northern Missouri, and Iowa. We entered the province of Santa Fé. It is a country, like most of the Argentine, of open land, of great ranches. The wealthy ranchmen have built big, handsome houses on their enormous ranches—"enormous" is the right word from a double standpoint. These ranches are large beyond what we of the United States have any conception of, and are also too large to be healthy. Many of these houses are delightful in every way, stocked with books and pictures, with all the conveniences of the highest modern civilization, and in the stables are motor cars and blooded animals of every type. The horses, the cattle, the sheep, are all being bred up to a high standard. It is impossible not to like and admire the life on these ranches; certain of them—I have in mind particularly one which has a frontage for ten miles on the Atlantic Ocean—offer to the owners the chance of leading a singularly happy existence.

But, after all, they are essentially like the *latifundia*, which, if they did not cause Rome to perish, at least by their existence marked the passing of that class of Roman farmers who had made the backbone of Rome when she was at her strongest. It would be far better for the country if these ranches were split up into small farms of actual home-makers, tillers of the soil—farms of the kind which have been mainly responsible for the healthy growth of the United States, and which our homestead legislation has helped to perpetuate. All the far-sighted men in the Argentine with whom I spoke cordially agreed with the view I expressed in this matter, and told me that they were doing what they could to bring about the gradual break-up of the big estates. In most of the ranch country (not in the sugar-cane country) there is a good immigrant population of permanent settlers; it was fine to see the Spaniards, the Basques, the Italians, the Slavs, who were taking up agricultural land; and the Government ought to take whatever steps are necessary to see that in this new, vast country these potential home-makers are given the chance to get small holdings on which to make their homes and to live as tillers of the soil.

The first city we stopped at outside of

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Buenos Aires was Rosario. It is a brisk, energetic commercial city of a quarter of a million people, several of whose citizens told me that they regarded it as the Chicago of South America. It certainly has much of the spirit and energy which already marked Chicago's population when Chicago's was only the size that Rosario's now is. It is a shipping port for wheat, corn, and linseed, these being the three products with which its enterprising Chamber of Commerce especially deals. In the old days it had a small river frontage of wooden docks. It now has six miles of stone quays, with grain elevators, places for the storage of petroleum, and the like; and its plans are for the construction of twenty-one miles of these quays, all told. In the Chamber of Commerce, which included the leading merchants and business men of the city, eleven hundred all told, there were native Argentines, Italians, Germans, Englishmen—all of them, as elsewhere, being merged into the Argentine nation, all contributing not only to the growth of the nation but to the formation of an energetic and powerful national character.

I wish our people would cease to group all of the countries south of us as "South America." They speak of Mexico, Honduras, and Haiti as "South America," and lump them in with such stable and prosperous nations as Brazil, the Argentine, and Chile. They forget that Brazil is bigger than the United States; that Argentina is bigger than France, the British Isles, Germany, and Italy taken together; that Chile, while not so large, has an extraordinary stretch of seacoast and a remarkably virile population. They all stand on a par with us or with any of the European nations.

The following day we reached Tucuman. In the early morning the dry country through which we traveled was like western Nebraska and eastern Wyoming. Gradually the ground grew more fertile, the climate more humid.

The landscape began to have in it a hint of Louisiana. We were in the sub-tropical region where the sugar-cane is grown. The city of Tucuman itself contains about a hundred thousand inhabitants, and we found it delightful, with a quaint, old-time picturesqueness, but without the drawbacks that render most "quaint and picturesque" Old World cities undesirable to all tourists save those in whom sentimentality overcomes distaste for noisome abominations. Tucuman is clean. It is administered on sound modern principles of hygiene. It is well lighted and well policed. There is a good hotel. As with all these South American cities, the officials and the leaders in the industrial life of the community form a polished and courteous society to which it is a pleasure to be admitted.

Tucuman is far in the interior, in the north of the Argentine, in a region to which fewer immigrants have come than to other parts of Argentina. The indigenous population has shown a marked industrial development, turning from the old-time gaucho existence of mounted cattle-herders into industrious and competent workers both in the cane-fields and in the sugar factories. The natives work, and work hard. Of this the people are justly proud. As the Governor remarked to me, here is a city on the edge of the tropics where the white man does not live on the labor of the colored man, but himself does his own manual labor, just as in the United States. It is a fine showing.

Tucuman is a place of note in Argentine history, for it was here that in 1816 the Declaration of Independence of the country was adopted. The little house in which the momentous step was taken is carefully preserved and shielded from the weather by a new and high house which is built over it, and really capital bronze plaques commemorate the scenes of the signing and of the issuance of the Declaration. The bronzes are the work of an Argentine lady.

The bold and lofty mountains rise from the green cane-fields a few miles from the city; in the city itself there is a wealth of semi-tropical verdure, and its low, thick-walled houses, with their inner *patios*, or courtyards, surrounded by galleries, are cool and pleasant. In these South American cities it is always a pleasure to see the old colonial architecture retained, for, like ourselves, when they grow prosperous they have a little too much of a tendency to introduce all kinds of architecture, some of it much over-ornamented, and none of it with any special relation to local history or local needs.

I was shown one of the two public libraries of the city. It was a good library. Of course, as with all public libraries, the books most in demand were novels. But there were plenty of histories, of philosophies, of volumes of essays and criticism—Guizot, Emerson, Spinoza, Sainte-Beuve, and many others. In addition to the Spanish there were some English and German and many French books,

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and it was interesting to see how many English and French books appeared in translation, these translations for the most part being issued by publishers at Buenos Aires, although sometimes by those at Madrid or Barcelona.

In Tucuman there is a strong Indian base to the population, and among some of the individuals highest up Indian blood is evident. In one church we met a very intelligent priest, with a keen, strong face, who was of almost pure Indian blood. Besides being a priest he was also a Deputy to the provincial legislature—an unusual thing, although both priests and army officers are sometimes members of the various national and state legislative bodies.

In this church, by the way, there was an interesting figure of the Virgin. Not only was Tucuman the city of the Argentine Declaration of Independence, but four years before this date, in 1812, it was the scene of one of the earliest important fights against the Spaniards. The Argentines were not regular troops, but volunteers; it was a kind of Bunker Hill. The victorious Argentine general, as an acknowledgment of his victory, went to this church, and with all due formality declared that the Virgin, to whom the church is dedicated, had herself led the patriots to victory, nominated her as generalissima of the army, and also deposited in the church in her honor his baton of command. She keeps her title to this day; the baton is held in her hand; and on either side of the altar is a Spanish flag captured in the battle. Once a year, partly as a religious and partly as a civic and patriotic ceremony, the Virgin is carried through the streets. In another church we were shown the cross planted when Tucuman was founded, in 1635. The people of Tucuman seemed to be very religious, but entirely tolerant of other faiths than their own.

We went to the battlefield, now one of the parks in Tucuman. There are several monuments to the generals, and one to the unknown privates, the men who fell in the fight. The latter was raised by the boys, largely by the Boy Scouts, under the lead of one of our companions, Dr. Francisco P. Moreno, who, having for years been a noted scientist and explorer, is now a member of the National Board of Education, and is spending the end of his life in doing all he can for the Argentine children. He was spoken of to me as "the Jacob Riis of the Argentine;" and surely no praise could be higher.

As everywhere in the Argentine, great attention is being paid to education. There are in this city of 97,000 people no less than 17,000 children at school. The school year was finished, but a thousand of the children voluntarily came together on one of the capital playgrounds in the city, and, under the direction of certain of their teachers, gave a first-class drill for our benefit. Nearly half of them were girls. They drilled on the football field, for football is played with much enthusiasm.

The playground included, by the way, a large swimming-pool. The Governor, who was seated with me during the drill, told me that they were now making ready to build a provincial university, modeled after our American colleges and universities, in which technical training of the most practical type will be given. This is the type of United States university attended by the large majority of Argentine students who come to the United States, and it is the one which, very wisely, they are using as the model for their own institutions. Technical training for a large number rather than cultural education for the few should be the goal of *state* educators. I also went out to the very beautiful grounds of the Agricultural College, in which special training is being given to the boys who are engaged in the planting of sugar-cane.

Before leaving Tucuman we visited a couple of industrial schools for girls. Most of the teaching was in home science, as it is called—that is, in housekeeping. But there was a class for telegraphers, and another class for embroidery. The chief instruction was in the domestic arts, cooking, plain sewing, and also weaving, which is still habitual in the country. It is a fine thing to see the way in which the modern educational movement in the Argentine has been extended to include the women. Fifty years ago, in South America, almost nothing was done for women, and their position was one of utter inferiority to the men. Now every effort is being made to give the girl no less than the boy an education, and, as far as I could see, there is not only an intelligent following of what is wise in the methods of education for women in the United States and northern Europe, but also an intelligent avoidance of what is unwise.

In short, I felt that the showing from the educational standpoint was really remarkable. In this sub-tropical interior city of northern Argentina the devotion of the teachers and

(Continued on page following illustrations)

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Current Events Pictorially Treated

PHOTOGRAPH BY PAUL THOMPSON

FRÉDÉRIC MISTRAL, THE FAMOUS PROVENÇAL POET, RECEIVING GREETINGS DURING THE FÊTE AT MAILLANE

Mistral's recent death has removed from the world of letters one of its most celebrated characters, and from his native Provence its literary idol. Born in 1830, Mistral spent almost his entire life in the village in which he first saw the light, finding ample material there for his dramatic and poetical productions. See article elsewhere

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PHOTOGRAPH BY AMERICAN PRESS ASSOCIATION

A QUEEN TO APPEAR ON THE AMERICAN LECTURE PLATFORM

Queen Eleanore of Bulgaria, whose picture is shown above, has announced her intention of soon coming to the United States to defend her people from the charges of atrocities brought against the Bulgarians by the Greeks and Servians after the second Balkan War last summer. Queen Eleanore can speak from personal experience about war, for she personally supervised the military hospital service in the two devastating wars through which her country has recently passed. See account in editorial pages

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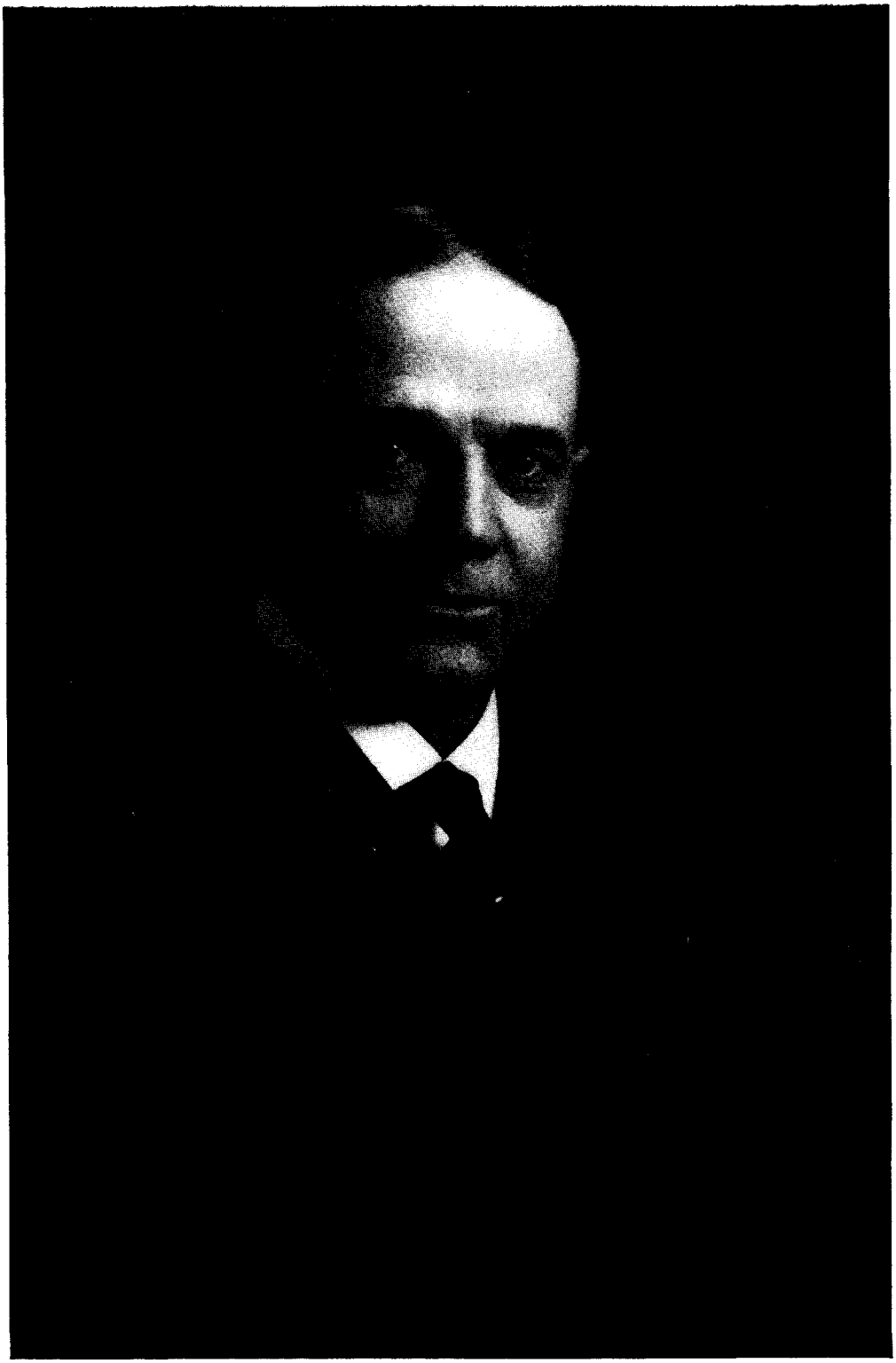

THE REV. WILLIAM SUNDAY

The well-known evangelist, more familiarly called "Billy" Sunday. See article in this number.

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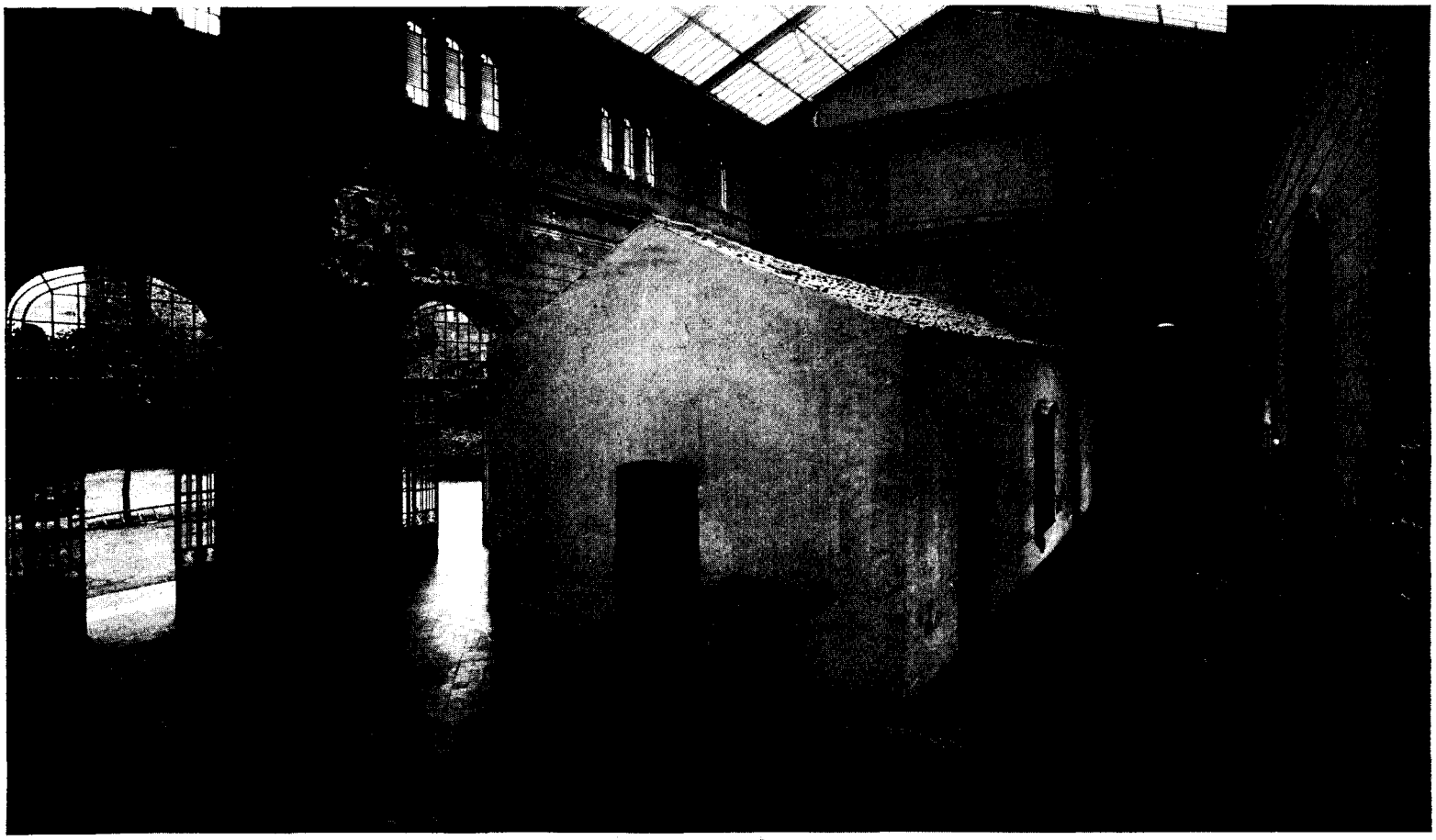

THE "INDEPENDENCE HALL" OF THE ARGENTINE REPUBLIC

In his article in this issue Mr. Roosevelt describes semi-tropical, picturesque Tucuman, and it is in this town that this most interesting historical building stands. The old house, in which the Declaration of Independence of Argentina was signed a century ago, has been inclosed in a larger building to protect it from inclement weather. The interior of Independence Hall is shown on the following page

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THE INTERIOR OF ARGENTINA'S "INDEPENDENCE HALL"

The pictures on the wall are portraits of the signers to the Declaration, and the chair is the one which was occupied by the presiding officer of Argentina at the historic meeting

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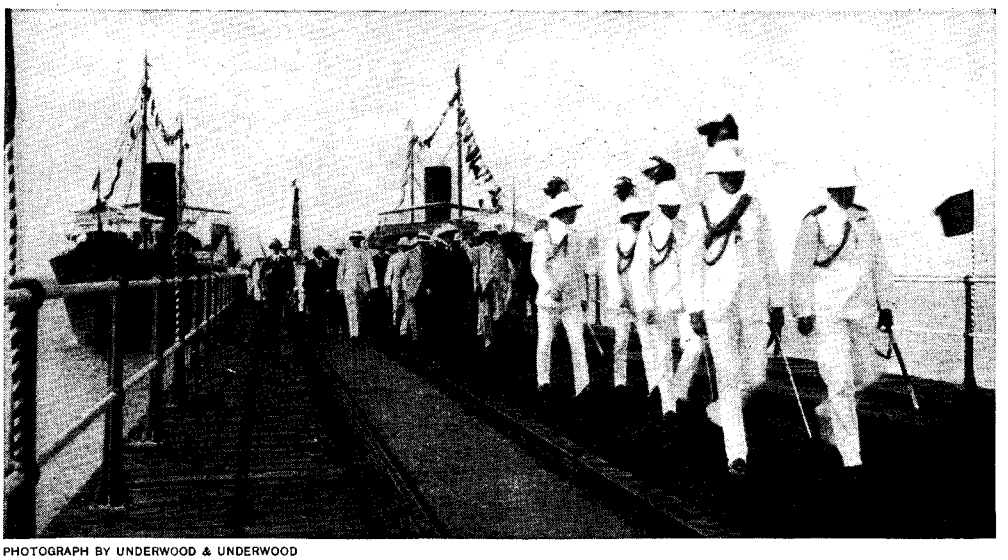

PHOTOGRAPH BY UNDERWOOD & UNDERWOOD

A CEYLONESE ISLAND CONNECTED WITH INDIA BY A BRIDGE

The sacred island of Rameswaram, belonging to Ceylon, has recently been connected with the Indian mainland by a viaduct over a mile long, consisting of 145 spans. Trains are now transported from Rameswaram to Ceylon by ferries, but it is expected that the present viaduct will be extended eventually to the larger island. This is a striking example of the entrance of Western enterprise into the Orient

PHOTOGRAPH BY AMERICAN PRESS ASSOCIATION

CHINA'S AMERICAN ADVISER

The Hon. William Woodville Rockhill, lately Ambassador to Russia, has been secured by the Chinese Republic as Special Adviser. Mr. Rockhill's twenty-nine years' experience in diplomatic affairs as representative of the United States in Europe and the East makes his selection for this important position a most sensible move on the part of the Chinese Government. See editorial comment

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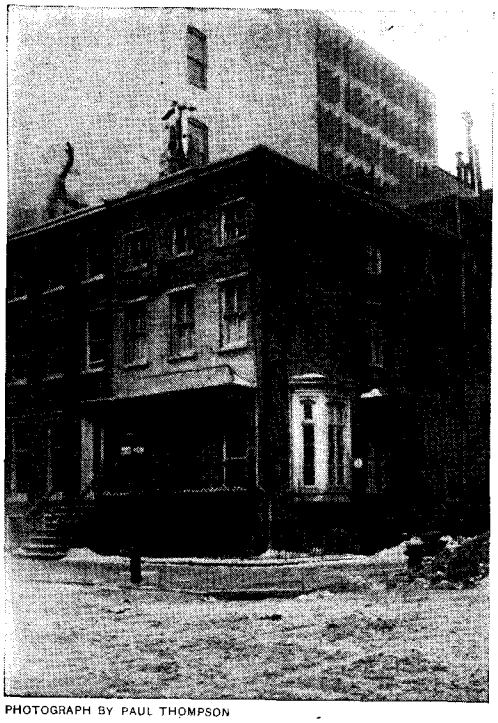
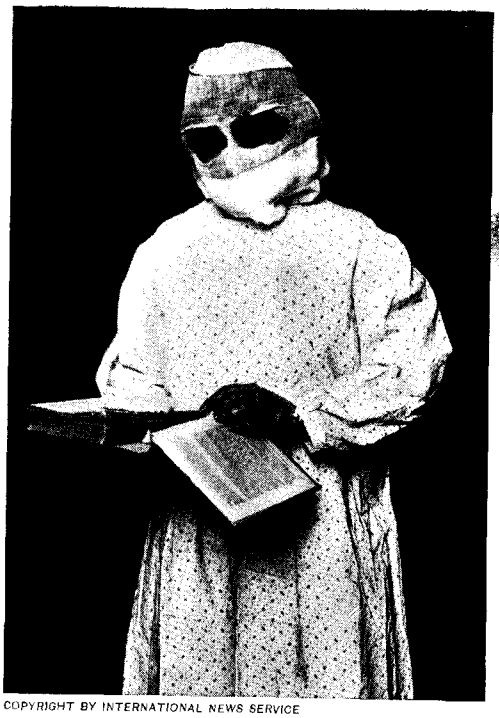


PHOTOGRAPH BY PAUL THOMPSON

THE WASHINGTON IRVING HOUSE IN NEW YORK CITY, AT 17TH STREET AND IRVING PLACE. TO BE THE HOME OF THE AUTHORS' LEAGUE



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A "BOOK DOCTOR"

Miss Rose Murray, of the New York Public Library, who banishes bookworms and germs from the 8,000,000 books of the New York library system

PHOTOGRAPH BY UNDERWOOD & UNDERWOOD

THE DUKE OF DEVONSHIRE

The Duke of Devonshire recently sold part of his great library, one volume of which is the famous "Hamlet of 1603"

PHOTOGRAPH BY UNDERWOOD & UNDERWOOD

HENRY E. HUNTINGTON

American book collector, possessor of many priceless works, has secured for his library the valuable volumes sold by the Duke of Devonshire

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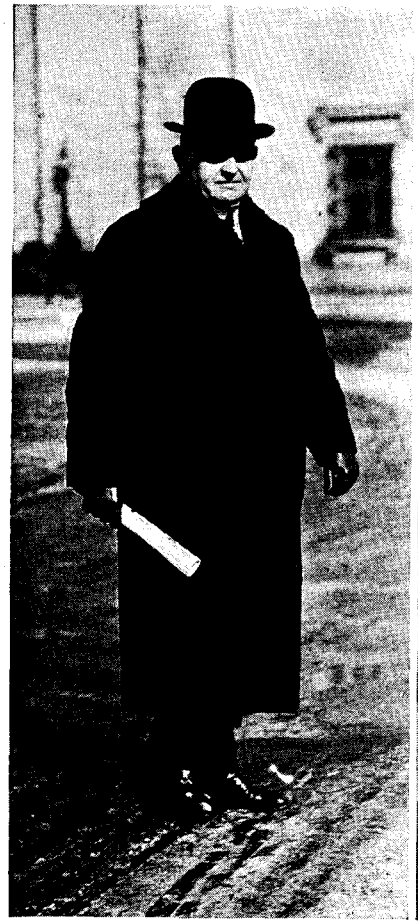

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CHAMP CLARK, OF MISSOURI,
SPEAKER OF THE HOUSE

NOTABLE OPPONENTS OF PRESIDENT WILSON'S POLICY ON THE CANAL TOLLS

The leaders of the three parties in the House of Representatives, with the Speaker of the House, constitute an Opposition which might appall a less courageous statesman than President Wilson See editorial comment

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their intelligent appreciation of modern methods, the universality of education for the children, the type of higher education which is being held up as a realizable ideal, and also the types of physical training and sport—all are such as would reflect credit on the most progressive cities of our own country.

The following day we spent in visiting sugar plantations. It is an extremely fertile sub-tropical country. Sugar-cane is the staple industry, but much work is done with tomatoes, peas, and other garden vegetables. We went by automobile up a really beautiful tropical mountain, and at the top came on a little summer settlement of twenty-five or thirty attractive houses owned by as many of the prominent people of Tucuman. On the summit of this mountain the temperature was fresh and cool. It was a summer resort in hot weather—that is, during the months of our northern winter.

We visited three large sugar establishments. One was the property of the last ex-Governor of the province. His big, pleasant house stood in the middle of a beautiful garden, or park, in which the trees included among others a huge pine planted by the Jesuits nearly three centuries before. The workmen live in attractive little houses on the place. Most of them were native Argentines, but there were a few Germans, Swiss, and Frenchmen.

Another plantation and factory belonged to a company of Argentines, of which the present Governor was one. About five hundred men were employed in the factory and about eleven hundred in the cane-fields. In the cane-fields both native Argentines and Italians were employed. The Italians, however, were not settlers, as in so many parts of the Argentine, but migratory workmen, who did not stay in the land. One of the developments of modern industrialism is the creation of a great class of migratory international laborers. This is creating a situation with which we will soon have to deal. Such labor may at a given period be useful, but it is not a good element in the permanent growth of a nation.

In the factory of this plantation practically all the labor was native Argentine. Not only the ordinary workers, but the foremen, the machinists, and the like, were all Argentines. There was a really attractive village in which these workmen and their families lived, the streets broad and clean, the houses whitewashed and clean, while there was a theater and a school and also a band drawn from the ranks of the operatives. The great house in which the manager and part owner of the company lived was of the usual attractive type, with a park behind it. Every effort was unquestionably being made by the managers to see to the welfare of their employees, and they proudly told me that these employees were not foreigners, that they were the sons of the old gauchos, the old cattle-herding natives, who had thus been turned into agriculturists and factory hands. In most of these natives there was an evident and strong strain of Indian blood. Of course, as the people advance, it would not be possible or desirable to perpetuate this type of community, in which the property is exclusively in the hands of the employing class, even though these employers are awake to their duties. But with a population of the kind there must be gradual growth.

The last large factory we saw was owned by a French company, and the manager was a fine young Frenchman. Some five thousand men were employed, over two-thirds of them in the field, and the remainder in the factory itself. At this factory also I was told that the Italians were of use only in the field, because, being purely migratory labor, it was impossible to teach them to work in the factory, where the work was better paid and of higher grade, and needed both greater responsibility and greater skill in the worker. I was also told, however, contrary to what I had seen in the other factories, that almost all the foremen and men in other responsible positions in this factory were Frenchmen, Germans, and Englishmen; and there was a good deal of complaint about the native laborers not caring to rise and being given to spending all their money on drunken sprees. My informant said that it was not so much lack of energy as lack of ambition, because the workers had it in them to rise if they chose. In this semi-tropical province, rich and flourishing though it is, I was informed by some of the citizens—both natives of old stock and sons of strangers—that there was a certain average loss of initiative and energy. Two or three of my informants dwelt with satisfaction on the fact that Patagonia was now included in Argentina, so that in that cool, bracing climate a population would grow and thrive, from among which it would be possible to get men of the necessary energy to run whatever business was demanded in sub-tropical Argentina.

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A REVIVALIST JUDGED BY RESULTS

BY THE REV. JOSEPH H. ODELL

PASTOR OF THE SECOND PRESBYTERIAN CHURCH, SCRANTON, PENNSYLVANIA

MY church voted against the coming of "Billy" Sunday to Scranton. Rumors reached the ears of refined and reverent men and women that the twentieth-century evangelist was bizarre in his methods, brutal in his speech, and utterly archaic in his theology. A revival under his direction was described as a combination of a circus, a burlesque, a wheat-pit during a cornered market, and a heresy holocaust under the Inquisition of the twelfth century.

My church reversed its vote against the coming of "Billy" Sunday to Scranton. Testimony, direct and cumulative, reached the ears of the same refined and reverent men and women. The young business men, even those from the great universities, paused to reconsider. The testimony that changed the attitude of the church came from judges, lawyers, heads of corporations, and well-known society leaders in their respective communities. The testimony was phenomenally concurrent in this: that, while it did not indorse the revivalist's methods, or accept his theological system, or condone his roughness and rudeness, it proved that the preaching produced results.

"Produced results"! Every one understood the phrase; in the business world it is talismanic. As the result of the "Billy" Sunday campaigns—anywhere and everywhere—drunkards became sober, thieves became honest, multitudes of people engaged themselves to the study of the Bible, thousands confessed their faith in Jesus Christ as the Saviour of the world, and all the quiescent righteousness of the community grew brave and belligerent against vice, intemperance, gambling, and political dishonesty.

During the last week of February I went to Pittsburgh for the purpose of eliciting interest in the candidacy of J. Benjamin Dimmick for the nomination of United States Senator. "Billy" Sunday had closed his Pittsburgh campaign a few days earlier. My task was easy. A group of practical politicians met Mr. Dimmick at dinner. They were the men who had worked the wards of Allegheny County on behalf of Penrose and the liquor interests for years. Together they were worth many thousands of votes to any candidate; in fact, they were the political balance of power in that county. They knew everything that men could know about the ballot, and some things that no man should know. Solidly, resolutely, and passionately they repudiated Penrose. "No one can get our indorsement in Allegheny County, even for the office of dog-catcher, who is not anti-booze and anti-Penrose," they asserted. When asked the secret of their crusader-like zeal against the alliance of liquor and politics, they frankly ascribed it to "Billy" Sunday; they had been born again—no idle phrase with them—in the vast whaleback tabernacle under the preaching of the baseball evangelist.

The large free-will offering—over forty thousand dollars—given to Mr. Sunday by Pittsburgh was explained as part gratitude by regenerated individuals, part thank-offering by the relatives of those who "hit the trail," and in part a recognition of communal and industrial benefit by those who were broad enough to judge the revivalists by the results produced. By far the largest amount was subscribed by employers of labor who recognized that the new life adopted by their men meant greater honesty and efficiency and productivity in the business. Profanity decreased in the big plants, sobriety made for a higher and steadier output, the new religious motive generated ambition and self-respect. Industry takes off its hat to "Billy" Sunday.

Officially, in the minutes of the Presbyterian General Assembly, the revivalist is known as Rev. William A. Sunday, D.D. To the people he is "Billy" Sunday, and tens of thousands who hear him every day have the same affectionate and enthusiastic understanding of him that the tens of thousands had who saw him on the diamond. He has not allowed anything to break the oneness with common humanity. What appears to be undignified slang to people of refinement is not slang to the men of the shops and mills—it is the language they speak and hear every day. Without a doubt the utterances of Jesus were vulgar to the polished Greek and pedantic Hebrew; they were the *patois* of the Galileans. So "Billy" Sunday makes no pretense to culture and lays no claims to learning. He preaches religion—the religion that came into his own llfe and revolutionized it. He admits that he knows no more of theology "than a jack-rabbit knows about

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ping-pong." Religion to him is the grace and power of Jesus Christ getting into the heart and will of men and producing results in character and conduct. Sunday does not believe that men can find a human ethic without a divine dynamic.

It is only when his preaching is known at second hand that offense is taken. True, he says the most outrageously dogmatic things, and erects a premature judgment day half a dozen times in every sermon; but when his words are heard and the passionate, consuming, and dedicated force of his personality is felt for the first time, all the arrogance and bitterness fade out of the message. He is intensely human. Virtue goes out of him when he preaches—*vir*, the distinguishing element of manhood, the quality that makes the hero, the essence of a courageous life. Verbally, particularly in cold type, there are many sentences that are harsh, repellent, and un-Christlike; actually those sentences are vibrant with the intensest Christian spirit. They conquer even the most reluctant, and wherever Sunday conducts a campaign men and women who still differ from him in theology and who cannot temperamentally accept his methods nevertheless find themselves able to support his work because "the blind see, the deaf hear, the lame walk, and the poor have the Gospel preached unto them." This has occurred in Scranton, as it did also in Pittsburgh, Wilkes-Barre, Johnstown, and many another typical American city. There is no doubt that in Pennsylvania "Billy" Sunday's preaching has had more to do with the revolt against Penrose and his machine than any other single cause; he has awakened the long dormant conscience of the old Keystone Commonwealth.

JAPAN TO-DAY AND TO-MORROW

PILGRIMS AND SHRINES

BY HAMILTON W. MABIE

THE Japanese often tell you that they are not a religious people; and in a certain sense this is true. They are certainly not a "God-intoxicated" people, like the Hindus, from whom they received Buddhism and the profound philosophy and culture which came with it and which have deeply influenced their life and thought. Never wholly indifferent to the speculative attitude of Buddhism, the Japanese have been more critical and practical than the Hindus. The modifications of doctrine and practice which Buddhism has undergone in Japan have been significant expressions of the Japanese mind and spirit: they have been in the direction of simplification. The ills and burdens of life have not rested so heavily on the active Japanese temperament; while the Japanese have not feared death, life has not seemed undesirable. There have been little anxiety to escape from the "wheel of life," great interest in grappling courageously with the difficulties of existence, and less eagerness to elude them. The vast plains of India have given the Indian imagination a sober coloring and fostered a meditative or brooding habit of mind; the island climate and the environing variety and beauty of the sea, while they have evoked an undertone of sadness in the Japanese mind, have stimulated the love of action, awakened the spirit of mutual aid, and invigorated the will. The foreigner who studies Japan finds that, except in the use of the hand, the Japanese have less facility than he expected, and greater ability; they learn less easily and more thoroughly. In the end Japan becomes to him an incarnation of will, and presents, in that respect, a dramatic contrast to India.

People of the West are in the habit of thinking of the Far East as the home of races of homogeneous civilization, and of the Orientals as men of a single type. As a matter of fact, the differences between the Eastern peoples are as great as those between the Western races; as great, for instance, as the differences between the Italians and the Finns. India is a geographical term, and carries with it none of the implications of race unity and race consciousness which enrich the words England, France, and Germany, and make them significant of concentrated energy and power.

Immense significance attaches to the fact

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that Japan is the one thoroughly organized country in the Far East. Indeed, it is not too much to say that, with the possible exception of Germany, Japan is the most thoroughly organized country in the modern world. If this had not been true, the extraordinary readjustment of the nation in all departments of its life during the last sixty years would have been impossible. A highly centralized government and a disciplined people have made possible a marvelous unity of purpose and of action; and Japan has brought to her task the concentration and steady persistence of a powerful personality.

In national as in individual experience there are none of those brilliant accidents which seem to be miraculous; the great achievement is always rooted in the miracle of growth under law. Behind modern Japan is the old Japan of rigid discipline and trained obedience, the Japan of the resolute will. The emphasis of interest and endeavor has rested, not on meditation as the method of solving the problem of existence, but on courageous action; not on individual escape from the burdens or ills of life by asceticism, but on the subordination of the individual to the State impersonated by the feudal chief or the Shogun or the Emperor.

It has become a convention to describe Americans as practical and caring supremely for money. As a matter of fact, they are not only sensitive to appeals of sentiment, but are subject to sudden moods of emotion in which material interests are thrown to the winds. The Japanese are reported to the world, and are in the habit of speaking of themselves, as intensely practical. For nearly two generations they have concentrated their energy on practical problems; but they are primarily both an artistic and a sentimental people—when honor is involved nothing else counts with them; not only money but life and death are matters of supreme indifference.

They are active by temperament, they are peculiarly sensitive to the appeal of sentiment, and these facts must be taken into account in any endeavor to determine the influence of religion in their life. They have not been given to speculation on the ultimate problems of existence, nor have they formulated elaborate creeds; but religion has been as much a part of the daily habit of life among them as among the Italians; it has been inwrought in their history, organized in their institutions, and practiced in every family. Their traditions declare that they are descended, not from demigods, but from gods; their Emperor is the Son of Heaven; the shrine of the Imperial Ancestors is not only the most sacred place in Japan, but has been the very heart of the national system; temples and shrines are almost numberless throughout the Empire; one is hardly ever beyond the sound of the deep-toned bells in the temple grounds; and there was an altar in every home in old Japan. So far as outward conformity to religious observance is concerned, the Japanese have been a very religious people; but in the sense of being saturated, so to speak, with religious feeling and absorbed in religious contemplation, they have not been religious. Religion has been as much a matter of state ritual as of private experience.

In the cities and villages, hidden among the hills, one is always coming on shrines and temples—many of them simple to the point of bareness, some of them splendid in design and decoration. Many of the people are Buddhists; all are Shintoists. There is no collision of creed between the two faiths. Shinto is now restored to something of its primitive simplicity, but there was a time when Buddhism had almost taken possession of its temples and worship. It never was a religion, strictly speaking, but it was anchored deep in the hearts of the people, and enough nature worship was added by the priests to satisfy worshipers who craved concrete images and richer altar furnishings than a simple mirror. One did not need to go far in old Japan to find a friendly god; Buddhism was brought down from the clouds and humanized to meet daily needs, and Amida, "Lord of measureless light and life," opened a way, through faith, to paradise. There were a host of local deities, and every little village had its patron or neighborhood deity; while the Rice-god and the Fox-god are always accessible to rustic worshipers.

There were also shrines of national interest in Japan and temples of great reputation; and the Japanese, although shut in upon themselves for two hundred and seventy years, have always had the mental alertness which humble rustic people in most countries lack, and the curiosity about the world which goes with it and fills people with a desire to travel. They are, moreover, nature lovers and avail themselves of every opportunity to enjoy themselves out of doors. In cherry-blossom time the whole country is *en fête*, and a contagious intoxication of joy in the world is in the air. Religion has

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taken on a picnic form and has become associated with the pleasures as well as the pains of life. This has been especially true of Shinto, which has made faith in immortality a working creed; men worship the living, not the dead; and ancestor worship necessarily involves the existence of ancestors who, although invisible, are still alive in the same sense in which their worshipers are alive; their conditions have changed, but life goes on without interruption. "We say and think that we believe in death," writes Okakura, "but all the while this so-called death is nothing else than a new life in this present world of ours led in a supernatural way." He illustrates what this has meant in practice by telling us that when the father of a family begins a long journey the part of his room that is raised above the level of the floor becomes sacred to his memory until his return; each day the members of the family gather in front of it and express their love in words and gifts. During the terrible war with Russia, when hundreds of thousands of families were represented in the field, there was no house in Japan in which some mother, wife, or sister was not practicing this simple and tender rite of remembrance for the son or husband or brother in peril. And if he died, there was no change of mental attitude towards him; he had only gone on a longer journey from which he would not return. He was still in the world, but he was no longer visible, and daily reverences and offerings were made to him as before.

On Kudan Hill in Tokyo there is a great shrine dedicated to those who have died in defense of their country. Their names are inscribed on long rolls hung on the walls, and Dr. Nitobe tells us that one may hear widows teaching their children that their father's spirit dwells there, though invisible. "Look well! He is there. Do you not see him?" Here, surely, is a very simple but wonderfully impressive recognition of that invisible world in which all active religion lives; and whatever may be the fact to-day, yesterday this sense of immortality was universal.

While for the people at large Buddhism has been associated with death until the recent revival of Buddhistic activity, Shinto has been the companion of joy; for generations children have played in the sunny spaces before the shrines, and village festivals have marked the months and years, and gayety and laughter have made sacred places familiar and happy.

For many generations pilgrims have been familiar figures in Japan and the pilgrimage a kind of national habit. In former times apprentices ran away on pilgrimages, were helped on the way by friendly shelter and food, and were forgiven when they returned. Whatever inconvenience their unexpected absences caused was canceled by their piety; the religious end justified the unbusinesslike means.

But the Japanese are a social people and make their pilgrimages in company. In the streets and spacious temple grounds of Kyoto one meets groups of country people carrying flags and going from shrine to shrine. They have come from villages and hamlets all over the country. In the summer, when work on the farm slackens and the thoughts of the peasant farmers turn to recreation, they arrange pilgrimages as American farmers plan visits to relatives and friends, excursions to the State capital, to Washington, or to more distant points. The love of travel is not less ardent in Japan than in this country, but it is less ambitious, and there is less money to spend. The religious motive is more obvious and general than here; but travel and religion are not dissociated in this country, as the almost numberless conventions, conferences, and meetings, attended by hosts of people, show. The modern American pilgrim discards the old-time discipline of the pilgrimage; he does not travel to mortify or discipline the spirit; he goes to some distant gathering to gain the warmth of fellowship, to recover a waning enthusiasm, to reinvigorate his spirit of devotion. He also goes because he expects to have "a good time."

The pilgrim in Japan is impelled by the same motives, plus the appeal of patriotism. Many of the places to which he goes are not only sacred but historical. Japan is a small country with a long history, and legends, traditions, and heroic or dramatic incidents add human interest to almost every locality in the country. There are certain stories which live in the hearts of the nation and are part of the education of every child, and the places where these stories are localized, so to speak, draw pilgrims in endless procession. The graves of the Forty-seven Ronin in the little ground of the Temple in Tokyo and the great shrine of the Imperial Ancestors at Isé have been lodestars for generations. The shrine on Monument Hill at Port Arthur, under which rest the ashes of

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twenty-two thousand Japanese soldiers, is always a place of pilgrimage, and there are few more impressive places in the world. The man who does not instinctively pay his reverence to the heroic dead there must be lacking not only in religious feeling but in normal human impulse.

In the mind of the Japanese pilgrims religion, patriotism, the love of travel, and the picnic spirit all find place, and no scales are delicate enough to weigh them one against the other. The pilgrimages from the small communities are made up of those who go at their own charges or of those who have been chosen as representatives of the localities which send them to offer a collective worship, the expense of these semi-official pilgrims being paid by the villages which they represent. The pilgrims are poor, frugal, and self-denying, and their expenses are almost invisible to the naked American eye. Living out of doors in inclement weather is no hardship to people accustomed to working in the rice-fields. They are lightly dressed in tight-fitting cotton trousers and shirts, with a loose jacket, often caught in a girdle. They wear broad-brimmed hats of coarse straw, and their feet are protected by straw sandals; they carry staves of wood, and a bell is usually attached to the girdle; their light luggage is divided into two bundles, one carried on the back in a small piece of matting on which they sleep at night. One of the company carries a flag on which appears the name of the province or locality from which they came. They do not scruple to use the railways, on which third-class fares are very low; but they are accustomed to walk, and they make long journeys on foot with moderate fatigue and much pleasure by the way. They climb mountains and repeat their prayers at lonely shrines; even Fuji, which has an altitude of more than twelve thousand feet, does not daunt them, and to worship at the little shrine beside the apparently extinct crater gives a kind of satisfaction which going to the Holy Land gave the pilgrims of the thirteenth or fourteenth century in Europe. At Nikko, Nara, Kyoto, and Isé, the ancient centers of religion, they may be found in crowds. In some remote and lonely places shelters are provided for them, while in towns or around the older temples small, inexpensive inns are ready to receive them. So are hosts of little shops, and at festival seasons long lines of out-of-door stalls display photographs, postal cards, souvenirs, and trinkets. Many of these are catchpenny devices, for in Japan, as in all parts of Christendom, the worldly-wise turn piety to account for business purposes, and sinners prey on saints.

The devotions of the pilgrims are brief, and, if the shrine is old and historic, when their prayers are ended they are promptly taken in hand by an attendant, who intones the story of the place as monotonously as if he were a guide in an English cathedral, but with much more vocal energy. Recitation in Japan has very little in common with the normal use of the voice; it shows skill in voice-production, but it is too artificial to please the Western ear. The auditors listen intently, and what they cannot accept as fact they receive as legend, for they have not reached the barren stage in the evolution of the critical temper in which nothing counts except facts; they are still philosophical enough to know that there is often far greater truth in some legends than in many facts.

The little traveling parties are very social, much given to friendly talk, and never long separated from their small pipes, which yield only a few whiffs and then go out, demanding a more patient attention than the restless Occidental would give to any pleasure. They are largely independent even of the little, inexpensive inns which keep open house for them.

Nara, which was the capital of Japan during a period notable for the culture of the arts and of manners, is a park filled with temples and with thousands of stone lanterns, with great trees and wandering deer; it has what may be called a town attachment; but it is itself a great park to which pilgrims come from all parts of the Empire. On the third day of February water is taken from the sacred well, and a torch race through a long gallery brings together a host of pilgrims. The runners wear thin white garments and seem to carry their torches with reckless disregard of danger; but accidents never happen, because they are miraculously protected from fire! A large temple with an unusually difficult name, approached by a long flight of stone steps, is lifted high against the crest of the hill, and on the festal night it is a luminous mass of lanterns. The scene on that night is a page torn out of the "Arabian Nights." The long slope, heavily overhung by ancient trees, is crowded with people seated in little groups and wonderfully picturesque in the high light and dark shadows of lanterns above and

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around them. They sit on the ground chatting and drinking tea and eating a frugal picnic supper. All Japan is there; it is a kind of national picnic. However much or little the miraculous efficiency of the sacred water appeals to them, the occasion is full of simple pleasure for them.

For centuries the pilgrimage has been a vacation, a means of popular education, and a social habit in Japan. The student of the Far East discovers that most devices which he has been taught to believe are Western inventions have been in use in the Orient for hundreds of years, including warming-pans, chafing-dishes, revolving bookcases, and exchange professorships. The vacation excursion was old in Japan centuries before regular roads were built in England and the daring experiment of running regular lines of stages inaugurated; and peasant farmers were picking up all kinds of information which could be turned to account at home. For the Japanese, unlike his Hindu neighbor, but very like his English and American brother, does not separate the business of religion from the business of living.

A WOMAN ON GUARD

BY GREGORY MASON

THE long, somber, low-ceilinged room, packed with double rows of young offenders in dusty blue, who sat on hard plank benches and leaned to their bowls of stew with the fierce earnestness of hungry animals, was silent save for the clatter of pewter on tinware and the usual noises of eating. Four keepers, stolid and sad-eyed, swung their polished billies at equal spaces down the narrow aisle that separated the two banks of tables arranged in files. Suddenly the room bristled with attention. Three hundred spoons stopped in mid-air and six hundred sullen eyes were raised from the tin bowls to the door at the hall end. A short, thick-set, gray-haired woman, soberly dressed, crossed the threshold and swept the room with a serene glance that missed nothing. An inarticulate murmur rose from the throats of the diners, whose tongues were tied by rule, but the keeper in the rear of the narrow room spoke for them.

"It's her," he exclaimed, "the new Commissioner!"

"Her" it was indeed. New York City's new Commissioner of Correction, Katharine Bement Davis, who was making her first visit to the City Reformatory for Male Misdemeanants at Hart's Island, and who had come just in time to find the said misdemeanants, or the "boys," as they are more euphoniously called, at their noon meal of stew and molasses-sweetened coffee.

Mayor Mitchel's creation of a precedent by the appointment of a woman to a position in the city "cabinet" furnished the public with food for unlimited speculation. Would she make good? Was her appointment a victory for the suffragists, and did it presage a petticoat government for New York? What kind of a woman was she? Would she demand flowers for her desk every morning, and would she revolutionize the style of uniforms worn by Department employees?

These and other questions, some pertinent, but more silly, were asked by the public, or more often by that class of feminine newspaper writers appropriately called "sob sisters," who, during the days following Miss Davis's appointment, lengthened their space strings by answering their own fervid queries.

It seemed that no one was interested in the feelings and opinions of the occupants of the city's prisons and reformatories, who were to be most affected by the revolutionary appointment. How did they like the idea of being subject to a woman's whims? What did they think of the appointment?

Apparently they hadn't quite made up their minds what to think, or, at least, three hundred of them hadn't, judging by the expressions on the three hundred motley faces that were turned toward the new Commissioner as she walked down the aisle of the dining-hall at Hart's Island. Coolly they sized her up over the rims of coffee tins as she passed, speaking to a boy here and a boy there, or turning to the overseer to question him about some point of routine. For the most part, however, their interest seemed to lie purely in her appearance, her dress and manner, rather than in watching for a

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chance indication of what her policy towards them was to be. Perhaps they felt that it was all the same to them who was appointed Commissioner, that one dull day would continue to be like another in any case. If so, a surprise was in store for them.

The meal over, Miss Davis stepped into the doorway, and as the young men passed out, saluting her with finger raised to temple, scrutinized the faces, cheerful and morose, healthy and disease-scarred, bright or dull with the bulging eyes and dropped jaw of the mental weakling.

From the dinner-hall into a large meeting-room filed the boys—young men they were, in fact, for their ages ranged from sixteen to thirty, with an average of twenty-two. Sympathetically, but without the sentimentality which many women would have used in speaking to such an audience, she outlined her plans for them, speaking of her hope that money would be appropriated to improve the buildings in which they lived, and that they would make the most of their opportunities at the "island" to get a solid school and industrial education. In nothing that she said was there the slightest suggestion that she was talking to anybody but equals; there was none of the air of the keeper talking to his charges about her.

In concluding the Commissioner declared that she had a surprise in store for them. The city had purchased, she told them, 614 acres of fine farm land in Orange County, New York, to be used by the Department of Correction. She proposed, she said, to give the boys of the Reformatory a chance to work out their own salvation. She intended to found a farm colony on this land, and, as sufficient funds had already been subscribed by private funds to provide everything but the tools and working equipment, which she expected to get from the city, she proposed to send twenty-five of them to the farm on March 1 as a vanguard to build a bunk-house and plan for the erection of other buildings. It would be an honor to be included in this pioneer band, said the Commissioner, for it would be made up of boys who had proved that they were trustworthy and industrious, and who had had experience in country life. Would those boys who had had such an experience raise their hands?

Every hand went up.

"What, you mean to say you are all at home in the country, when every mother's son of you has been committed from the courts of New York City!" said the Commissioner, and laughed as Overseer Moore, seated on the platform behind her, half whispered, "I guess their desire to get a change is stronger than their truthfulness, Commissioner."

It was characteristic of Commissioner Davis that she had no sooner made her first public announcement of her plan to transplant the Reformatory from Hart's Island to the interior than she hastened to take into her confidence the persons who would be most affected, the delinquents themselves. Thus at the outset she won a large measure of their trust.

To understand why her first big undertaking has been the moving of this Reformatory, and why she wants to move it at all, involves a comprehension of what might be called the Commissioner's "penal philosophy."

This middle-aged woman with the bird-like manner and quick and eager way of speaking, who came to the city administration after thirteen years as Superintendent of the Bedford Hills Reformatory for Criminal Women, where her modern and somewhat radical views of criminology, acquired by years of devoted study here and abroad, were strengthened and deepened by experience, belongs to the new school of social reformers, who believe that "the needs of society and of the individual are best served by correction based on the character and requirements of the person rather than on the nature of the act." "Make the punishment fit the person, not the crime," says Miss Davis; "but make it rather not punishment at all, but correction. Crimes are catalogued arbitrarily, anyway. A thief snatches a purse unseen. If there is $49.99 in the purse and he is caught, the crime is petit larceny, and he can be imprisoned no longer than one year. If the purse contains $50.01, the crime is grand larceny, and the culprit may be 'sent up' for five years. The difference of the price of a postage-stamp may mean the difference of four years in prison—enough to ruin a life, frequently."

The girls at the Bedford Reformatory—"my girls," she calls them—are from the same stratum of society as the boys on Hart's Island; in fact, many of them are the sisters of these boys. In view of her long experience at the Bedford institution, which does not come under the supervision of the City Correction Department, it was but natural that upon her appointment to the

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head of that department her first interest should go out to the Hart's Island boys.

"When the Mayor gave me power over the five or six thousand men, women, and boys in the city's prisons and reformatory, I turned to the boys first. Why? Because, being younger than the others, I believe they have greater possibilities. Most prisons are futile from a moral point of view, anyway, but you can do something with a reformatory."

Miss Davis found the Hart's Island institution far from being a promising laboratory for the practice of her schemes for moral regeneration, however. The three rambling brick buildings were in bad need of repair and were sadly overcrowded. In fact, it has been found necessary to dismiss most of the boys sent to the island after six months, instead of keeping them the full three years permitted by law and usually necessary for accomplishing any permanent improvement in them. This overcrowding made impossible that classification of the boys, that segregation into groups according to their mental, moral, and physical development, which Miss Davis believes is the *sine qua non* of such a colony. Another drawback, almost as serious as this, lay in the proximity to the Reformatory of a branch of the city workhouse, which made it inevitable that in coming and going over the seventy-five-acre island the boys should be thrown into intimate contact with the five hundred hardened men in their zebra-striped clothing.

"To do anything with boys you must keep them thinking straight," said the Commissioner one afternoon as she watched the boys file into the severe, bare "living-room" at the island, seat themselves in rows on benches, and stare straight ahead with hard, lackluster eyes. "Those boys aren't even allowed to talk to each other. So of course they think, and of what? Of the time when they will be out of this place and back amid the life of the streets, I warrant you. We are going to have as a motto for our farm colony in Orange County, 'As a man thinketh in his heart, so is he.'"

Miss Davis's vision embraces a farm colony, to be called the New Hampton Farms, which will have all the good features of the Hart's Island establishment and none of its evil ones. The industrial school of education, under which the boys make practically everything useful needed around the settlement, from hot-houses to concrete walks, will be continued, expanded, and combined with a farm school. There will be a dairy, chicken ranch, and other features of a large modern general farm, and each boy will have an opportunity to learn the duties and responsibilities of the ownership of private property through the possession of a small garden plot reserved to him alone. There will be no walls or other physical impediments to escape except the presence of the officers of the colony, who will be called "Reformatory officers" and "farm instructors" instead of keepers.

"There will be discipline, but of a different kind," promises Miss Davis—"development rather than repression. I expect to move the island colony piecemeal, taking the more promising boys first. It will be two years before we get them all shifted, and then we will have a building where we can keep the incorrigible element, which will be small, I am confident. I want the colony to be as much like a good industrial school as we can make it—a 'male Bedford,' you might call it."

The most important feature of the colony will be its division into groups. The boys will live in cottages, each in charge of a competent officer. Miss Davis is a great believer in attention to the individual delinquent, and in the development of a criminology based on the study of individual criminals rather than on the scrutiny of statistics. The groups at New Hampton will be small enough to permit of an officer's learning in a short time the idiosyncrasies of all his charges. This is all the more desirable when it is considered that as many as a third of the boys now at "Hart's" have been estimated to be below the normal mental standard, and that it is cruel and unwise to expect as much of them as of their more fortunate fellows.

In fact, a large proportion of the boys sent up to the Reformatory get into trouble through some mental or physical defect rather than through sheer "cussedness." Realizing this, Miss Davis urges that society, which devotes so much attention to the conditions that make disease, bestir itself to eradicate the conditions that breed crime.

An unfortunate environment is responsible for much youthful wrong-doing, she thinks, and hence it is her intention to make the atmosphere of the farm colony as free from restraint as possible without coddling the youths who will live there.

"Vice is largely a product of discontent and depression, often due to lack of proper food," declares the Commissioner. "The first step in reforming a boy is to make him

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happy, which can be done without pampering him. 'Be good and you'll be happy' is well enough, but 'be happy and you'll be good' is equally true. An active out-of-door life is a fine thing for a young man or young woman, and air and sunlight are great moral, mental, and physical medicines."

The State should have entire charge of the regeneration of those who have offended against it, thinks Miss Davis; and, while she admits that many of the schools and reformatories for juvenile offenders supported by charity are doing excellent work, she believes that they are performing a function that properly belongs to the State. Another striking tenet of hers is that society is not nearly so hard on the man with a criminal career as it is often said to be, particularly by writers of emotional fiction. "It is surprising how many people are willing to help an ex-convict who wants to make good," says she; and again, "It is largely up to the man himself. We can boost him, but we can't lift him clear—he must do that for himself."

The new Commissioner takes her job very seriously, but is ever alive to the humorous possibilities of the situation which are due to the mere fact of her sex. Her sex is always kept in the background, however, and one can't talk with her for five minutes without forgetting entirely that she is a woman and thinking of her solely as she was described by one of her subordinates, "simply an officer very much on the job."

Miss Davis's success has been due to her deep understanding of human nature, her ever-ready sense of humor, and her unquenchable enthusiasm. How much she will accomplish in her new job depends largely on how much backing she gets from her associates in the city government, but she has already shown ability and industry that amply justify Mayor Mitchel's sagacity in "putting a woman on guard."

COMMERCE AND FINANCE

A WEEKLY ARTICLE BY THEODORE H. PRICE

COMPETITION IN BANKING—TWO SYSTEMS: STATE AND FEDERAL

I FEAR I have not selected a popular subject for this week's article. During the debate over the Federal Reserve Bill the public mind was surfeited with the discussion of the merits and demerits of various banking systems. The result has been an apparent lack of public interest in the new banking law which has just passed both houses of the New York State Legislature and will shortly be signed by the Governor.

The adoption of this measure raises many questions that ought to be of very great interest to a large number of persons. There are 29,254 banking institutions in the United States. Each of them has at least three officers, and some of them many more. There are probably 100,000 bank officials whose business it is, or should be, to study the impending revolution in American banking methods. Most of these officials are probably aware that in both number and resources the State institutions far outweigh the National banks. The report of the Comptroller of the Currency, dated December 1, 1913, contains the following statement with regard to the banking power of the United States:

"The banking power of the United States in 1913, as represented by capital, surplus, and other profits, deposits, and circulation of National and other reporting banks, together with the estimated amount of funds of this character in non-reporting banks, is $23,181,545,433, against $22,548,706,835 in 1912. The increase for the year was $532,838,598, or 2.8 per cent, or about one-half of the percentage of increase in 1912 over 1911, when it was stated at 5.69 per cent. Since 1900, when it was reported at $10,685,000,000, the banking power has increased over 117 per cent." The details are set forth in the following table:

BANKING POWER OF THE UNITED STATES

	National Banks.	State Banks and Trust Companies.	Total.
Number.....	7,473	21,781	29,254
Capital.....	$1,056,919,792	$1,104,930,069	$2,161,849,861
Deposits.....	6,743,973,489[1]	11,988,882,723	18,732,856,212
Surp. & Profits	988,747,755	1,298,091,605	2,286,839,360
Total Res..	$8,789,641,036	$14,391,904,397	$23,181,545,433

[1] Includes circulation.

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These figures show that the State banking institutions outnumber the National banks by nearly three to one, and that the resources of the State institutions constitute about 62 per cent of the entire banking power of the country. In the State of New York the preponderance of the institutions not included in the National banking system is even greater. The following are the latest figures obtainable:

BANKING CORPORATIONS OF NEW YORK STATE

Description.	Number.	Capital.	Surplus.	Deposits.
Nat. Banks in State....	476	$172,882,000	$169,820,000	$1,036,571,000
State Banks in State....	194	33,428,000	53,109,115	532,507,409
Trust Cos. in State....	81	78,650,000	174,941,802	1,263,091,564
Sav. Banks in State....	140	None	183,945,047	1,7[illegible]1,697,466

In the State of Missouri there are only 133 National banks and 1,283 State institutions. The changes that have been made in the banking law of the State of New York are, for the most part, designed to enable the State institutions to compete with the banks in the Federal Reserve system.

The most important of these changes in the law have to do with reserves and acceptances.

In the matter of reserves the proposed changes follow closely the provisions of the Federal Reserve Bill. Under the new law the Reserves required will be:

Location.	State Banks.	Trust Companies.
In a borough with a population of 2,000,000 or over (*i. e.*, Manhattan)	Reserve 18% of which 12% shall be on hand and 6% may be on deposit	Reserve 15% of which 10% shall be on hand and 5% may be on deposit
In a borough with a population of over 1,000,000 and not more than 2,000,000 and not having an office in a larger borough	Reserve 15% of which 10% shall be on hand and 5% may be on deposit	Reserve 13% of which 8% shall be on hand and 5% may be on deposit
Elsewhere in State	Reserve 12% of which 4% shall be on hand and 8% may be on deposit	Reserve 10% of which 4% shall be on hand and 6% may be on deposit, except that in cities of less than 100,000 population only 3% need be on hand.

At least one-half the reserves on hand shall consist of gold bullion, gold coin, gold certificates or United States notes, and the remainder shall consist of lawful money of the United States or any other form of currency authorized by the United States. State banks and trust companies that become members of the Federal Reserve System may keep the Reserves permitted to be on deposit with the Federal Reserve Bank.

Other reserve depositaries shall be designated by the Superintendent of Banking. Such reserve depositaries must have:

In a borough with a population of 2,000,000 or over, capital and surplus of at least $1,000,000.

In boroughs or cities of over 400,000 and less than 2,000,000 population, capital and surplus of at least $750,000.

If elsewhere, capital and surplus of $500,000.

The reduction in the reserves for which the new law provides will undoubtedly work a great enlargement in the credit which the State institutions will be able to extend. In the provision which is made for acceptances the greatest possibility of credit expansion is to be found. In brief, this portion of the law permits State banks and trust companies to accept drafts on them and payable within one year.

The liability of institutions in the Borough of Manhattan on account of such acceptances for account of any one individual, firm, or corporation is limited to 25 per cent of their capital and surplus. Banks and trust companies elsewhere may accept the drafts of any one individual, firm, or corporation up to 40 per cent of their capital and surplus. The drafts so accepted must be drawn in good faith against actually existing values, or, where they exceed 10 per cent of the bank's capital and surplus, may be, to the extent of the excess so authorized, secured by collateral having an ascertained market value that is 15 per cent more than the obligation against which it is hypothecated.

Those who framed this portion of the new law evidently had in mind the possible development of an acceptance and discount market in New York like that which exists in London and which has been of such incalculable value to English commerce.

In a recent deliverance upon the use of acceptances the Clearing-House Committee of the New York Clearing-House said:

The use of acceptances abroad is a prime factor in the open discount market, and a similar system should prevail in this country. The purpose of issue of that class of paper is appar-

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ent on its face, and as it retires itself automatically it is an efficient aid in making an elastic circulation.

Under the Federal Reserve Law the Central Reserve Banks are specifically authorized to buy and sell bills of exchange and acceptances, but the member banks are permitted to accept only against import or export transactions for amounts not exceeding in the aggregate one-half of their capital and surplus.

The aggregate capital and surplus of the state banks and trust companies of the State of New York is $340,000,000.

Under the new law, State institutions may accept bills which come within the statutory limitations as to amount and character to the extent of from 25 per cent to 40 per cent of their aggregate capital and surplus, *multiplied by the number of individuals, firms, and corporations who desire and can arrange for this form of credit.*

The acceptance of a bill creates a contingent liability, but involves no subtraction from the acceptor's resources if the obligation be met by the drawer at maturity.

For the use of its credit, the acceptor is generally paid a small commission, which is recovered through the lower rate of interest at which the bill may be sold when so accepted. The facilities thus provided, if used, will doubtless provide the means by which the securities hitherto carried in New York with "call money" can be financed. As our people become familiar with this application of the credit principle, it is highly probable that an international market for good American acceptances may be developed.

The bill contains many other interesting provisions. One of these permits the formation of land banks with authority to issue debenture bonds against guaranteed real estate mortgages. Another imposes some rather drastic restrictions upon private and unincorporated bankers.

It is unnecessary, however, to discuss these provisions; they are chiefly of local interest.

The changes that are Nation-wide in their importance are those that relate to reserves and acceptances. There is reason to believe that the other States of the Union have been awaiting New York's action in regard to its banking system and will speedily follow suit in changing their laws so that the State institutions throughout the country may compete with the increased facilities which the National banks will be able to offer under the Federal Reserve system.

The liberalization of the right to accept, for which the New York law provides, will enable the State institution to grant far greater facilities in this respect than the National banks can offer. On the other hand, the State institutions that do not become members of the Federal Reserve system will be unable to avail themselves of the provisions of the Federal Reserve Bill in the matter of rediscounts and Federal Reserve notes.

It seems probable, therefore, that the competition in the extension of credits which is almost certain to come when the two systems are fully organized will be one of rediscounts *versus* acceptances. The extent to which either or both of these means of credit extension shall be popularized and availed of will depend largely upon the education of the public as to their respective merits.

In New York attempts are already being made to form one or two institutions with large capital whose business shall be confined to the purchase and sale of accepted bills. In London to-day the acceptances of banks and bankers in many Continental cities find a ready sale and great companies have grown up whose sole business it is to buy and sell such bills.

By the time this article appears the location of the new Federal Reserve banks and the boundaries of the districts they are to serve will have been announced. It is stated in a semi-official way that there will be twelve of them, located at Boston, New York, Philadelphia, Washington or Richmond, Virginia, Chicago, St. Louis, San Francisco, Kansas City, Cincinnati, Minneapolis, Atlanta or New Orleans, and Dallas or Houston, Texas.

With the establishment of these institutions and the realignment of banking relationships which will result, the United States will enter upon a new era in its financial history.

It seems unlikely that there can be much competition between the banks of the Federal Reserve system outside of the districts in which they are located. A National bank in New York will not be able to compete with a National bank in Chicago.

Both will have the same facilities in rediscounts and the same opportunity to procure the issuance of Federal Reserve notes. Within the various districts the competition will be

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active, but it will be a competition in service rather than in interest rates.

The rediscount rate will be fixed by the Federal Reserve Board, and this will tend to standardize interest charges throughout the country.

The rates of exchange will be similarly regulated, and in so far as they are concerned competition will be eliminated.

On the other hand, the State institutions, with resources largely in excess of those of the Federal system at present, will be subject only to State laws and can do many things forbidden to the National banks.

The more progressive of the State banks are fully alive to their opportunities, and but few if any of them have as yet shown any disposition to enter the Federal system.

It has even been proposed that the State banks should return to the ante-bellum system of issuing their own circulating notes, and, while this has not as yet been seriously considered, the mere suggestion is significant of the competitive spirit that has been awakened.

The interdependence of the banks in the Federal Reserve system and the facilities that they will enjoy in the matter of rediscounts and the procurement of Federal Reserve notes will, of course, give them a great advantage in times of stringency, but during periods of monetary ease the State institutions will doubtless be able to attract much business now controlled by the National banks.

It seems altogether likely that during the transitionary period the competition between the State and Federal banks will be exceedingly keen.

The appeal of the Federal system will be in its National solidarity and the security which that solidarity implies, but the public will have to be educated to appreciate the importance of this factor.

Of those who use banks there are very few who have any knowledge whatever of the radical changes that are impending or the extent to which the community and the individual may be affected by them. During the past few weeks I have systematically questioned many business men, both in and out of New York, with the object of ascertaining how much they knew of the changes that would shortly occur in American banking methods. Most of them knew that the Federal Reserve Bill had passed, but "had not bothered to study it."

None of them except the bankers had any knowledge whatever of the changes in the New York law that have been under consideration, and many of them, otherwise intelligent and alert, were entirely ignorant of the instrument of credit known as a banker's acceptance.

It is in the hope of enlightening the public mind upon a subject of such great importance to our commercial and financial life that this has been written. I venture to suggest that the banks of the United States can do a great service to the country and themselves by an organized effort to educate the people up to a better understanding of the principles and practices of banking. To most men a bank is simply a place where money can be deposited or borrowed, and with many the appreciation with which a bank is regarded depends upon the ease with which the loans can be obtained.

Those who doubt the general ignorance in regard to the essential details of our banking system will be surprised at the answers given if they ask the next ten men they meet to explain the difference between a National bank note, a Treasury bill, and a silver certificate.

The replies will reveal a confusion of mind that is startling. When it comes to the more complex questions of reserves, rediscounts, and acceptances, most men know literally nothing. We are a commercial Nation. Our prosperity depends on the intelligence with which credit is used and restricted, and a broader knowledge of the principles which should govern this use and restriction would be most salutary

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THE NEW BOOKS

THREE KINDS OF MINISTERS

What is the function of the minister? As well ask, What is the function of the author? Broadly speaking, the function of the minister is to be of help to the moral and spiritual life of the community. But how? That depends on the minister. Each man must find out for himself what is the best service he can render in his time and his community. There is no more one method for all forms of spiritual culture than there is one method for all forms of agriculture. One does not use the same method in the South to raise cotton that he uses in the North to raise wheat.

One man is a natural captain of spiritual industry. He is in a community in which institutional work is needed. He has power to inspire his congregation with unity of purpose and to organize and direct their activities. Another man is in a community teased by doubts; religion is a succession of problems; the people will not and cannot rest content with traditional dogmas. He has broad intellectual sympathies, a well-furnished mind, and capacity both to understand and to state clearly truth in new forms adequate to a new time. A third man is living in a materialistic community. He has a power, which few of his fellows possess, to see the invisible. He does not arrive at conclusions by a logical process, he opens his eyes and perceives the truths of life. Religion is to him primarily neither an action nor a conclusion, but an experience; and with this power of vision has been granted to him the power to open the eyes of the blind and make them see.

Each of these men has his own peculiar function. Each man must find his way to usefulness by first understanding himself and then knowing how to use himself. A man finding himself equipped with a troop of horse armed with sabers and without guns may know that his function is to be a cavalry officer, not an artillery officer.

This truth finds practical application in three books which lie on our table.[1]

In 1882 Russell H. Conwell came to Philadelphia to take the pastorate of a bankrupt church. The sheriff was in possession of the church property. A sale was advertised. To-day the Baptist Temple, which he has evolved out of that unpromising beginning, has an audience room with a seating capacity of over three thousand, and at many of the services all the seats are filled. There are a great chorus, half a dozen societies—Young Men's Association, Young Women's Association, Ushers' Association, and what not. Growing out of the church and affiliated with it are a Samaritan Hospital and a Temple University. The latter furnishes instruction in evening schools to hundreds of students, who can labor at their trades during the day and study at night in preparation for better service in future days. It has courses that include the arts, sciences, elocution, business, music, civil engineering, physical education; and these courses are so carried on that "the graduates of the college courses are admitted to the post-graduate courses of Pennsylvania, Yale, Princeton, and Harvard on their diplomas." "At present there are two hundred and nineteen teachers and an average of more than three thousand regular students yearly. The courses of instruction number fifty-four." Miss Agnes Rush Burr, in her life of Dr. Conwell, has introduced us to the man, and has told us how he has done and is doing his work. The biography is instructive and interesting. We commend it to both ministers and laymen who desire to get inspiration for and light upon church work. But it would have been more valuable if it had been less eulogistic and more discriminating.

Dr. Elwood Worcester is the rector of Emmanuel Church, Boston. That means that he is an Episcopal clergyman in the Athens of America—the city to which, more fitly than to any other city in America, may be applied Luke's description of ancient Athens: "All the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." It is a city of strange contrasts: the city where orthodoxy has been the most conservative and heterodoxy the most radical, the city of the Puritan Dr. Blagden and the Theist Theodore Parker, the city in which the church of Edward Everett Hale and the Spiritualistic Temple stand side by side with only an avenue between them, the Mecca of the Christian Scientists and the only place, we believe,

[1] Russell H. Conwell: The Man and the Work. By Agnes Rush Burr. With an Appreciative Introduction by Floyd W. Tompkins, D.D., LL.D. The John C. Winston Company, Philadelphia.

Religion and Life. By Elwood Worcester, Rector of Emmanuel Church, Boston. Harper & Brothers, New York.

Sādhanā, The Realisation of Life. By Rabindranath Tagore, Author of "Gitanjali." The Macmillan Company, New York.

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where the out-of-date infidelity of Thomas Paine still has an organ.

It is a function of the church in such a city to meet the spirit of questioning with human sympathy and rational consideration. Treating doubt as a crime never had any justification. It now has no excuse. Repression no longer represses; it excites, stimulates, intensifies. Dr. Worcester has convictions, and has the courage of them. He understands the doubters of his time and he sympathizes with their doubts. He never attempts to force upon them the incredible. He never plays the part of the Scotch divine who, commencing a series of expository discourses, said to his congregation, "When we come upon a difficult passage we shall look the difficulty fairly in the face—and pass on." The reader may not agree with all of Dr. Worcester's processes. We do not. That is wholly immaterial. He is always frank; always open-minded; always ready to see and to state the difficulty; never evades it, never condemns the doubt or the doubter as immoral. His opening sermon on "Christ and the Social Question" would be a courageous utterance in any church and in any community. It is especially courageous in an aristocratic church in the aristocratic city of Boston. One sentence here must suffice as an indication of the preacher's spirit: "The modern world, having discovered what Christianity really is, may reject it as its most deadly foe, but it will not go on singing revolutionary little chants, like the Magnificat, which celebrate its own downfall without perception of their meaning."

Splendid!

The Outlook has already given some account of Rabindranath Tagore's poems. "Sādhanā," we are told by the publisher, is the finest example of his prose.

Of course Tagore is a mystic. He could not be an Oriental religious teacher and not be a mystic. By a mystic we mean one who believes that "the heart has reasons of its own which the reason knows not of;" that there are truths that the experience reveals which the logical faculty can never discover; that science deals with phenomena, but experience with realities; that we can know directly and immediately the invisible world—it is not merely an hypothesis invented to account for the visible world. We mean what Christ meant when he said, "Blessed are they that have not seen, and yet have believed." Christ was a mystic; Paul was a mystic; John Wesley was a mystic; Jonathan Edwards was a mystic; Phillips Brooks was a mystic; all great religious teachers have been more or less mystics. Of course all the great poets have been; for poetry in its essence is nothing less than the revelation of the unseen to the unseeing by the seer.

A few sentences from Tagore must serve to indicate to the reader his spirit. His philosophy cannot be interpreted in a paragraph. The key to it may be intimated in a sentence.

"Man's history is the history of his journey to the unknown in the quest of the realization of his immortal self—his soul.

"The vision of the Supreme One in our own soul is a direct and immediate intuition, not based on any ratiocination or demonstration at all.

"The revealing of the infinite in the finite, which is the motive of all creation, is not seen in its perfection in the starry heavens or in the beauty of the flowers. It is in the soul of man.

"In his physical and mental organism, where man is related with nature he has to acknowledge the rule of his King, but in his self he is free to discern him. There our God comes as a guest, not as a King, and therefore he has to wait till he is invited."

Here are three types of ministers, and there is a Scripture text to serve as a message of each:

Son, go work in my vineyard.

Come, let us reason together.

We speak that we do know, and testify that we have seen.

There is need in the Church for all three types of ministers—the institutional, the edutional, the inspirational. And all three types of ministers are to be found in the Church.

Problems of Empire. By Viscount Hythe, D.C.L. (New Edition.) Longmans, Green & Co. New York. $1.75.

King's College Lectures on Colonial Problems. Edited by F. J. C. Hearnshaw, M.A., LL.D. G. Bell & Sons, Ltd., London, England.

Two volumes have just appeared of much interest to Britons, and especially to Colonial Britons.

Viscount Hythe's "Problems of Empire" sets forth "the faith of a Federalist." Lord Hythe's book has the advantage of a foreword from Earl Gray. Both men believe that the British system of Parliamentary government has broken down, that the application of the federal principle to the British Isles

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by the establishment of provincial legislatures would tend to relieve the congestion of the House of Commons, and that such a federal system may prove to be a convenient stepping-stone to the federation of the Empire.

Mr. Hearnshaw has edited the lectures on Colonial problems recently given at the University of London. They are strong on the historical and descriptive side. As to the future, Mr. Sidney Low in his lecture on "The Problem of an Imperial Executive," included in this volume, suggests that, in order to establish closer union in the Empire, "the time may come when we shall see a sovereign Parliament of the British Federation, representing the entire self-governing Empire—and perhaps also the dependent Empire as well—deliberating and legislating on those matters which concern the whole." It is interesting to note that Mr. Low rather doubts whether the atmosphere of London might not be unfavorable to the conduct of Federal affairs, and refers with approval to certain successful modern federations which have placed their seats of government and legislation in secondary towns, like Washington, Ottawa, or Canberra, rather than in the centers of commerce and population.

Training the Girl. By William A. McKeever. The Macmillan Company, New York. $1.50.

Under the four divisions, industrial, social, vocational, and service training, the subject of developing the girl is discussed by the author of a similar book on boy-training. A professor in the University of Kansas, he is an advocate of co-education, believing it to be the natural system. He writes with sympathy and optimism. If the reader sometimes wearies of the ardent and hortatory tone, it is probable that just this touch will appeal to the perplexed parent or teacher seeking guidance. Admitting in general the claim that the twentieth-century man is showing a disposition to be fair to his sister, we cannot concede this disposition to be the exclusive discovery of this century. With a writer in the April "Atlantic" we decline to pity our great-grandmothers. "Materially their lives were harder, but spiritually perhaps they were easier," says this essayist. The style of Professor McKeever is seen in his choice of the phrases "psychic power and life" and the "Infinite Source of All Life," substituted for the plainer terms, Christianity and God. His view upon this side of his subject is reflected in the quotation he uses from "The Symphony Calendars" on the last page of his book.

Japanese Empire (The). By T. Philip Terry, F.R.G.S. Houghton Mifflin Company, Boston, Mass. $5.

This book of nearly eleven hundred pages comes at a very opportune moment, and will be of the greatest possible service to travelers in Japan and the neighboring countries. It follows the method of Baedeker, but gives even more information than the average Baedeker guide. Although convenient in size, it is printed in very small type and is a kind of encyclopædia of Japan, covering every field concerning which the traveler needs information. It goes into many subjects with great detail. Its chapters on geography, language, literature, history, architecture, arts, government, crafts, customs, religions, are well-written monographs which contain a vast amount of information. It is especially strong in suggestions to travelers as to methods of reaching Japan, traveling expenses, money, guides, hotels, inns, tips, season, climate, health, and many other matters about which the traveler needs information in every country, and especially in Japan. The immense interest of that country is indicated by the size of this volume; for, although it relates to a country of comparatively small area, this guide is larger than any of the Baedekers. Tourists, and even foreign residents in Japan, have felt keenly the need of just such a condensed, well-written, and practical guide as Mr. Terry has now prepared. There are no subjects of importance which he has overlooked, and, although his treatment is condensed, he rarely misses being interesting. The sections on Korea and Formosa increase the usefulness of the book.

Our Intellectual Attitude in an Age of Criticism. By Marion LeRoy Burton, Ph.D., D.D., LL.D. The Pilgrim Press, Boston. $1.25.

The honest and earnest-minded doubter in this age of doubt should read this guide to settled convictions. It shows him that he must begin with the certain fact that religion as well as science is necessarily environed by impenetrable mysteries, unanswerable questions, yet is possessed of much positive knowledge rationally adequate for the problems of life. Next, he is shown why he is involved in the doubts peculiar to the present time. It is a time of transition from the mediæval ideas of a *static* universe, in which all things are rigidly fixed, to the modern ideas of a *dynamic* universe, in which all things are in progressive development. Hence scientific men mistakenly identify real religion with its defective organizations, and religious men object to the transformation of ancient beliefs required by advancing knowledge. What the new knowledge teaches the modern Christian to believe concerning God and his relation to the world as its Creator and Governor, concerning man's origin and nature, concerning Christ, his person and work, concerning the Bible and its miraculous element, is lucidly stated, with the reasons why the writer so believes.

The solution of the doubter's difficulty is thus shown to lie "simply in a clear recognition of the inner unity of all true education and real religion." President Burton has frequently given lectures both in this country and in Europe upon the subject presented in this volume.

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It would be difficult to present it more lucidly, simply, and convincingly.

Sandy. By S. B. Crockett. The Macmillan Company, New York. $1.35.

It makes agreeable reading, this story of the young Scotchman, with his calm self-confidence born of strength and intellectual ability, who goes to London to win money and fame, and succeeds purely through his indomitable perseverance and energy. In the delineation of Sandy's character lies the chief interest of the book, but there are also a pleasant love story and plenty of humor; the incident where Sandy, having taken the young actress "V. V." to church, is suddenly called upon to preach, is novel, and, with its introduction of the kirk, distinctly Scotch in character.

Treasure (The). By Kathleen Norris. The Macmillan Company, New York. $1.

Barnabetta. By Helen R. Martin. The Century Company, New York. $1.30.

Leviathan. By Jeannette Marks. The George H. Doran Company, New York. $1.35.

It is curious to watch the reflection of current opinion and immediate topics of interest in fiction. Three recent novels deal with subjects of this character. The author of the popular little story "Mother" takes up domestic economy as illustrated in the ordinary home—the usual domestic servant ruled by the usual mistress. Into this familiar situation a trained worker enters, not exactly quietly, but effectively. The result is graphically described, and many home thrusts will be acknowledged by the open-minded reader, even though she is no more ready for a change than was Mrs. Salisbury.

While the story of a Pennsylvania "Dutch" girl and her phenomenally rapid development, when once her wings were unfolded, may provoke incredulous smiles, yet the underlying thoughts in Mrs. Martin's "Barnabetta" are of great significance and distinctly current. What position, economically, should women occupy in the household? What are the essentials in social classification? Barnabetta is too good to be true. An inarticulate drudge of seventeen years can hardly discuss broad social questions with her college faculty (and enslave two of them) in the short time given her by the author. "Still an' all," in Barnabetta's dialect, she is decidedly worth knowing, as the Brahman sister of the college president decided after an encounter with the little Dutch girl. We yearn to know the fate of the college president.

In the third novel the tragedy of a man struggling in the grasp of a drug habit is written with profound seriousness. The author has evidently made a thorough study of the subject, and presents it truthfully yet with no morbid detail. Every possible agency was enlisted to save Dean, the talented young college professor, and after long conflicts and many defeats, through the aid of his wife's devotion, the loyalty of an old colored servant, and the skill of a great physician, he is released. This is not simply a story, it is a collection of vital facts that should arouse the attention of all thoughtful men and women of the United States.

Cleek of Scotland Yard. By T. W. Hanshew. Doubleday, Page & Co., New York. $1.25.

Cleek is a detective as remarkable, though not so convincingly drawn, as Sherlock Holmes. He has, however, the prime quality of always being in an apparently hopeless tangle of circumstances, and he has also the genius of getting out. His portrait lacks the definiteness of outline which is likely to give Conan Doyle's chief character a long stay among the types in English fiction. Mr. Hanshew has not the artistic sense, the power of execution, of Conan Doyle. "Cleek of Scotland Yard" is, so to speak, over-written. The reader is not launched at once on the mysteries of voyage. He paddles about for a time before he gets into the current; and all the way through the book there is more or less superfluous writing; but there is plenty of invention and the interest is sustained, and those are perhaps the chief elements in a detective story. The writer has invention and audacity. There is a little too much audacity in the *dénouement;* it is not convincing. Cleek's position is overdone.

Green Graves of Balgowrie. By Jane Helen Findlater. E. P. Dutton & Co., New York. $1.35.

Over the Hills. By Mary Findlater. E. P. Dutton & Co., New York. $1.35.

One yields gladly to the charm of the tales of the Lowland Scots written by the Misses Findlater. Actual people live in them, often eccentric, such as the rigid mother in the pathetic history of the two sisters of Balgowrie, long dead, yet still living in the pitying hearts of their townspeople.

The vivid description of the family of the only rich man in Ubster, in the second novel, discloses a power of analysis and true artistic feeling that goes far towards healing the hurts inflicted on the intellect and heart by the many books made up of crude philosophy, sensational, disjointed plots, and disturbing manners and morals.

Not Lawful to Utter, and Other Bible Readings. By Dan Crawford, F.R.G.S. The George H. Doran Company, New York. $1.

Since Mr. Crawford's return from twenty-three years of isolation among the blacks of Central Africa he has aroused wide interest by public addresses and by his strikingly original book "Thinking Black," a fruit of his experience as a scientific explorer and an independent Christian missionary. The present volume takes its title from Paul's report of the ecstatic vision in which he "heard unspeakable words." It consists of brief and terse expositions of Biblical texts touching Apostolic Christianity, the Lord's Supper, and Christian Missions. It is ardent, incisive, inspirational.

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BY THE WAY

The Silk Association of America reports that business is booming in the silk industry, and gives a queer reason for the activity. Manufacturers are unable to fill their orders, it seems, because the unusual popularity of dancing has caused a great demand for dancing gowns. Women who dance need a larger wardrobe, and so the makers of silk fabrics must keep their mills busy to supply the demand.

A writer in "The House Beautiful" argues that the tradition which makes us place our houses exactly parallel to the street and slightly above it is "naturally false." Trees and surroundings and "the lay of the land," he asserts, should influence the placing of a house. Photographs of French farm-houses, oddly situated in relation to the highway, are used to illustrate this novel theory.

The America's Cup defender in the coming international yacht race is to be named Resolute. The challenger is content to continue to call his yacht the Shamrock—the present one being Shamrock IV.

California foxes can climb trees, according to Mr. A. M. Powell in an article in "Outdoor Life." Mr. Powell says: "That the California fox can climb trees has been proven to my satisfaction. I once doubted their ability to ascend any but leaning trees or those with spreading limbs, but I finally found that my hounds treed them where the trees were straight and it was forty feet to the first limb."

New York's Secretary of State expects to save $25,000 to the State this year by sending automobile registration number plates by parcel post. It costs about twelve cents a set to send them that way, against thirty-five cents a set by express.

Mark Twain's story of the million-pound note and the uselessness of it to the possessor who couldn't change it has had a realistic parallel in the case of a Cuban porter who stole twenty $10,000 bills. The thirteenth bill has just been recovered from a friend of the thief, to whom it had been given but who was unable to use it. Every bank in the world was warned of the theft and it was impossible to pass the bills.

Karlsbad's prosperity depends upon its fame as a "cure," and the municipality regards the comfort of invalids as of paramount importance. No building operations, says a writer in "Travel," are permitted during the "season," and driving on the streets faster than a walk is prohibited after 10 P.M., so that sleepers may not be disturbed. But attractive as the place is to invalids, its beauty of situation makes it of interest to the ordinary tourist. "Nowhere except in Japan," says one enthusiastic visitor, "are there hills that rival in beauty those near Karlsbad," and the walks are described as most delightful.

Brigadier-General Gorgas, Surgeon-General of the United States Army, has received the degree of D.Sc. from Oxford University.

A subscriber, writing apropos of the story quoted in this department from the "Atlantic Monthly" about "cockleberries" as a facetious synonym for eggs, says that the derivation is from the pseudo-humorist's term "hen fruit," which was varied as "cackleberry" and finally reached the form which mystified the "Atlantic's" essayist.

Advertising men are indebted to the late Andrew Lang for this suggestive little comparison: "When a goose lays an egg she just waddles off as if she was ashamed of it—because she is a goose. When a hen lays an egg—ah, she calls heaven and earth to witness it! The hen is a natural-born advertiser. Hence the demand for hen's eggs exceeds the demand for goose-eggs, and the hen has all the business she can attend to."

An efficient system of sanitary inspection has been instituted on the Chicago and North Western Railway, according to the "Railway Age Gazette." At the principal car yards a car system has been installed by which a car inspector can tell at a glance whether or not the cleaning has been done properly, and if after inspection he finds any part of the work unsatisfactory, he can tell who is responsible and have that employee go over his share of the work, thus insuring maximum cleanliness of cars before they go into service.

Professor Hedrick, of the New York Experiment Station, tells in the "American Agriculturist" of a New York apple orchard which produces a dividend of 18¾ per cent on an investment of $500 an acre. This is a successful orchard, however; the statistician says that "if we had the financial history of every apple tree in New York, I suspect that we would find that the total cost of all quite equals the receipts from all."

A Committee of the American Society of Civil Engineers defines "boulevard," in a list of terms used in highway work, thus: "A wide highway usually constructed with particular attention to æsthetic details, and with extraordinary consideration of pleasure traffic." It is interesting to compare this definition by practical men with one by litterateurs, as given in the new Standard Dictionary: "A broad city avenue specially designed for pleasure-walking or -driving, generally planted with trees, often in the center." In omitting the word "city" and the phrases about trees the practical men's definition seems to have the advantage in inclusiveness.

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